

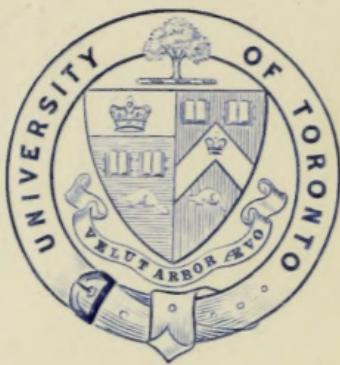
BELL'S ILLUSTRATED CLASSICS

EURIPIDES
HECUBA

A. W. UPCOTT M.A.



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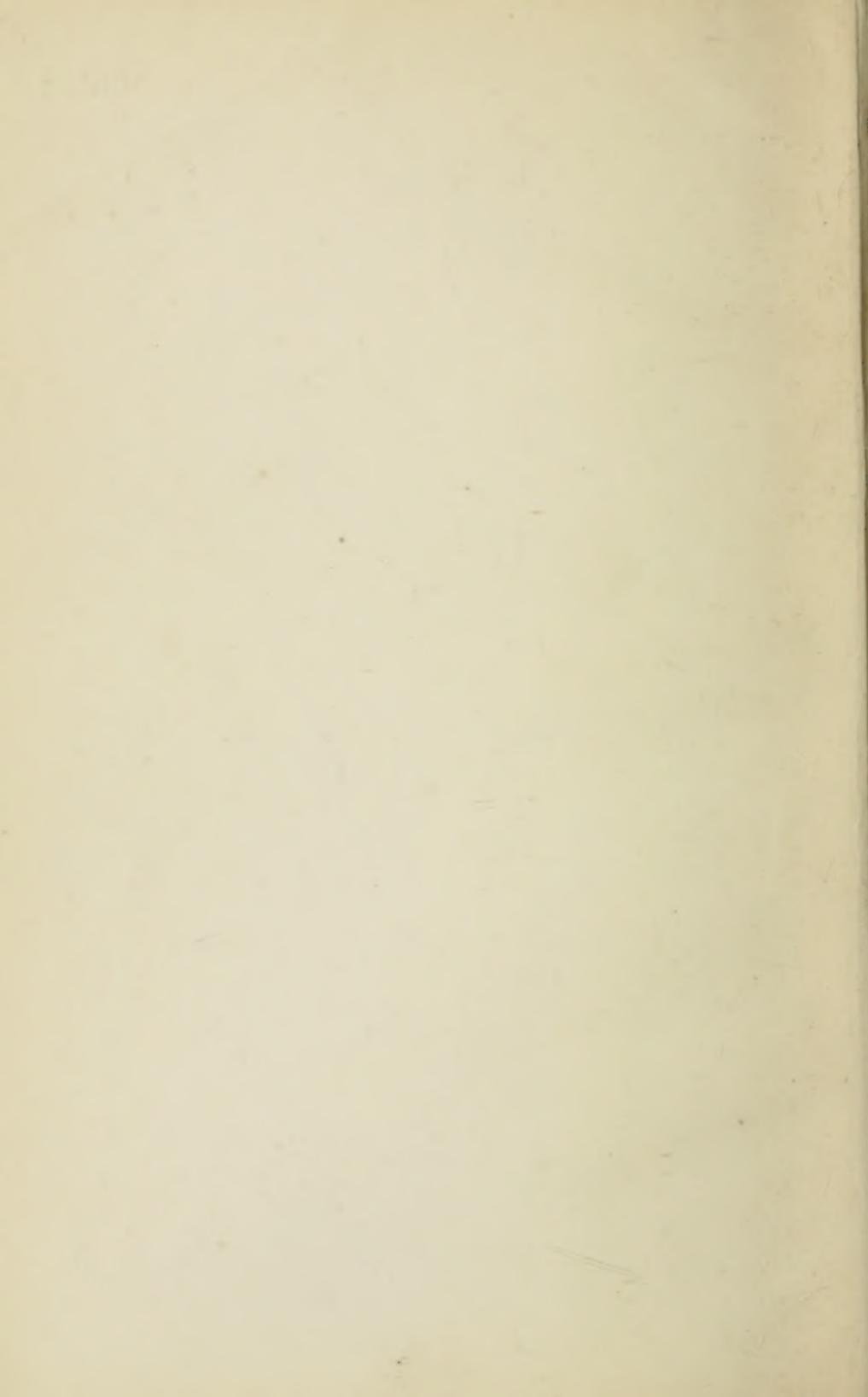


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BELL'S ILLUSTRATED CLASSICAL SERIES

EDITED BY E. C. MARCHANT, M.A.

Late Classical Master at St. Paul's School

EURIPIDES: HECUBA



Anderson photo]

EURIPIDES.

(From a statue in the Vatican, Rome.)

E89hU

THE

HECUBA OF EURIPIDES

EDITED

WITH INTRODUCTION AND NOTES

BY THE

REV. A. W. UPCOTT, M.A.

HEADMASTER OF ST. EDMUND'S SCHOOL, CANTERBURY

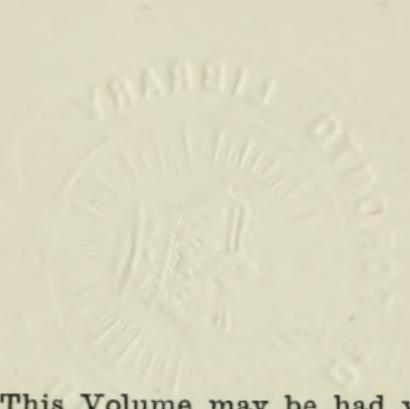
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PREFACE

SOME apology seems needed for producing another edition of this well-known play. I may say, therefore, that in preparing this edition I have had solely in view the requirements of those who are reading a Greek play for the first time. Consequently the notes are generally of a most elementary kind, and I have not scrupled to repeat the same note several times, with the view of impressing a point upon the learner's memory ; I have avoided as far as possible any textual criticism or quotation of parallel passages in Greek or Latin, on the assumption that these are of little value for beginners ; the Choruses have been translated in full, some attempt being made to give an idea of their rhythmic character. An Appendix has been added on some subjects which always cause difficulty to beginners.

All the elementary editions that I have seen, seem to me to contain a good deal of matter which

is useful enough to advanced students, but unnecessary and often bewildering for beginners.

I am much indebted to the general Editor of the series, Mr. E. C. Marchant, for many valuable suggestions and criticisms in the preparation of the notes.

If it is thought advisable to read only part of the play, omitting the more difficult lyrical passages, the following selections may be suggested:—

(1) The Prologue, ll. 1-58. (2) The sacrifice of Polyxena, ll. 218-440, and ll. 484-628. (3) The discovery of the murder of Polydorus, and the supplication of Agamemnon, ll. 658-682, and ll. 709-904. (4) The vengeance upon Polymestor, ll. 953-1055 (omitting the short choric song, ll. 1024-1034). (5) The appeal to Agamemnon and his judgment, ll. 1109-1251.

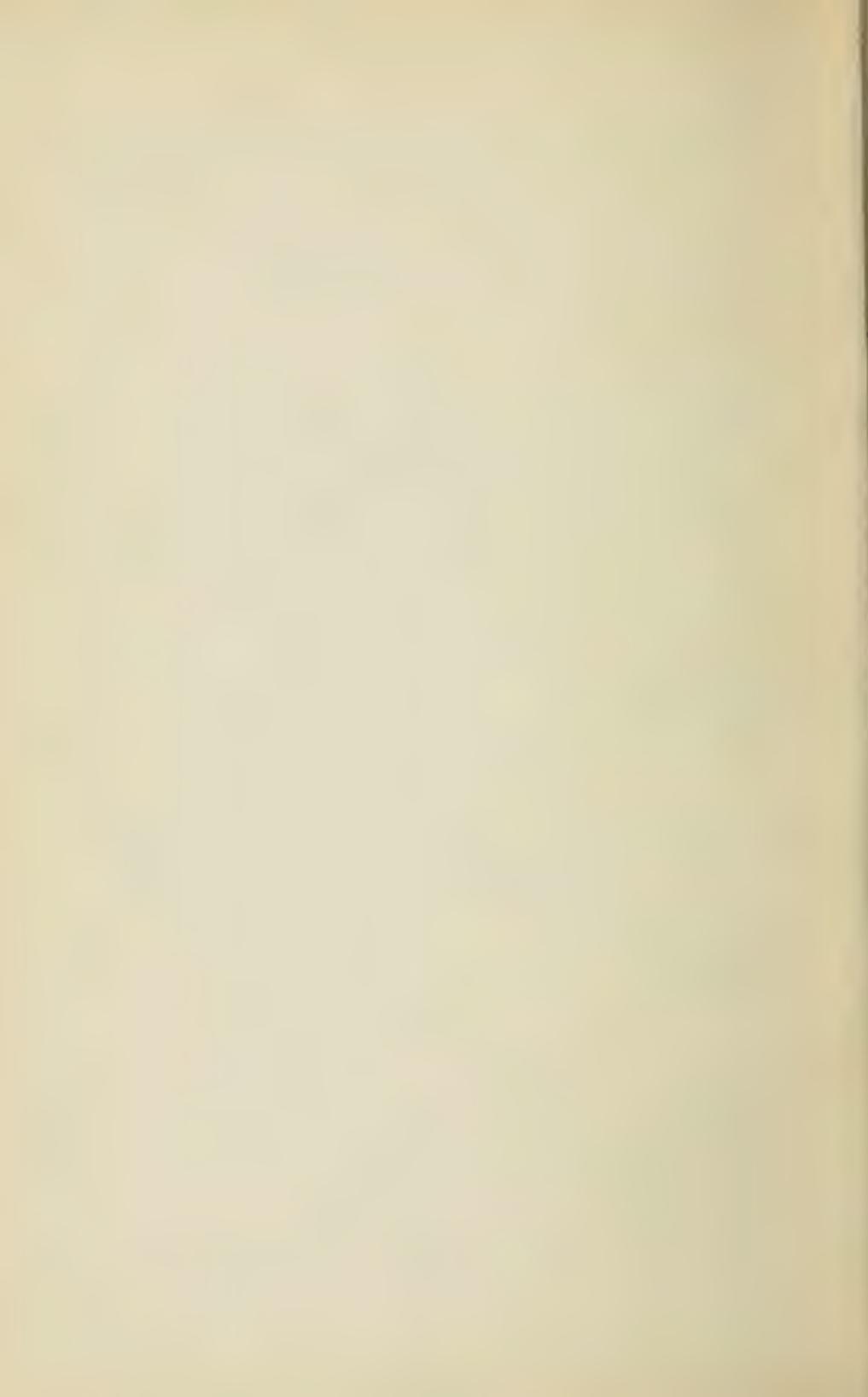
The above is, in the main, the selection in Mr. Sidgwick's *Scenes from Euripides*.

A. W. UPCOTT.

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GENERAL INTRODUCTION

BY E. C. MARCHANT, M.A.



I. CHORUS AND DIALOGUE.

EVERY Greek tragedy consists of two portions—the one sung, the other spoken. The sung portion, or **chorus**, was performed by twelve or fifteen persons accompanied by a flute, as they danced around the altar of Dionysus. The spoken portion, or **dialogue**, was given by the actors, each actor taking more than one part. Most of the plays of Aeschylus were performed with but two actors; Sophocles introduced a third, and this number was never exceeded. But in addition to the actors any number of characters, who had nothing to say, could be employed; and children, even if they spoke, did not count in the number. The leader of the chorus (*κορυφαῖος*) enters into dialogue with the actors, and thus forms the connecting link between the chorus and the actors.

II. GREEK DRAMA AND RELIGION.

You will find that the choruses occupy a considerable portion of a play. The reason is that the origin of Greek

tragedy is to be found, not in the dialogue, but in the chorus. The drama was closely connected with *religion*, and had its origin in rude songs sung by rustic folk, who gathered together to honour the god Dionysus, god of vegetation and of wine. Dialogue was first interspersed with the chorus soon after 550 B.C. From this time the amount assigned to the chorus was gradually diminished, and the dialogue gradually assumed greater importance.

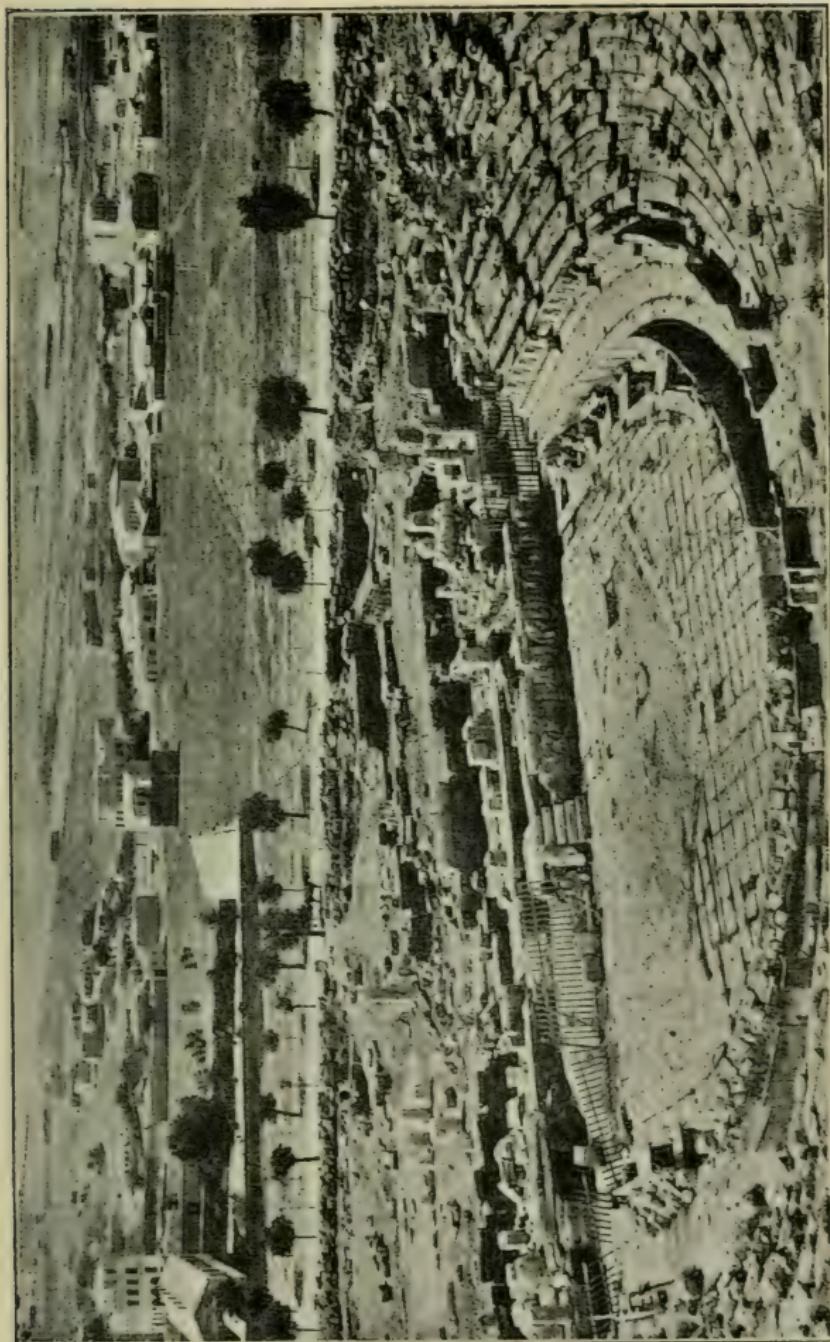
III. TIME OF PERFORMANCES.

The Greek theatre throughout its history was bound up with the Greek religion. The chief seat in the front row of the 'house' was reserved for the priest of Dionysus. The altar of Dionysus stood in the centre of the theatre. The spectators were worshippers; the performers were officiating on their behalf in a theatre that was regarded as a temple. Accordingly plays were performed at Athens only at the feasts of Dionysus, called the *Dionysia*, tragedies being given (1) at the *Lēnaea*, the more ancient but less important festival of Dionysus held about the end of January; and (2) at the Greater or City *Dionysia*, held about the end of March.

The performances at the latter festival were by far the more important, and extended over three days. One morning was assigned to the performance of three tragedies. All poets who wished to exhibit a play had to submit their works to the chief archon, and he decided who were to enjoy the coveted honour.

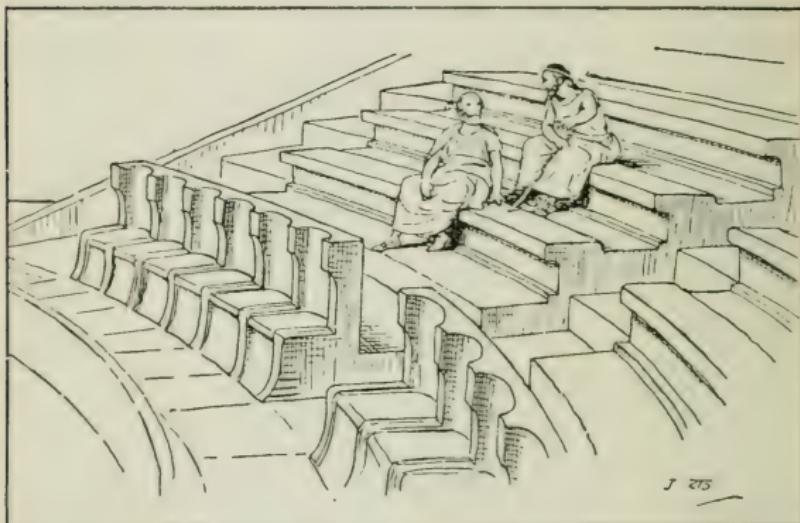
IV. PLACE OF PERFORMANCES.

1. Before dialogue was introduced, all that was required for the honouring of Dionysus was an open



THE THEATRE OF DIONYSUS AT ATHENS. (From a photograph.)

circular space in which the performers could sing and dance about the altar, and round which the spectators could gather. This open space—the germ as it were of the Greek theatre—is the *Orchestra* (i. e. Dancing-Place). But after 550 B.C., when the dialogue was added, and there were thus plays instead of mere choral odes, the spectators had to make way for the acting. Accordingly the



THE SEATS IN THE AUDITORIUM OF THE THEATRE OF DIONYSUS
AT ATHENS.

Orchestra and a space outside it were left vacant, and the spectators sat in—

2. the *Auditorium* (*κοῖλον*). This was in the shape of a semicircle with prolonged ends. At first the seats were but temporary wooden platforms; but at Athens tiers of stone seats, rising one above the other, were begun shortly after 500 B.C. The auditorium was by far the largest part of the theatre, and was capable of holding the whole of the citizens—at Athens about 25,000.



AN ACTOR WEARING THE TRAGIC MASK AND COTHURNI.
(From an ivory statuette found at Rieti.)

A theatre generally stood on the slope of a hill, and the auditorium, like the orchestra, was without roof. At Athens the theatre stands on the south-east slope of the Acropolis, in the Lēnaeum, or sacred enclosure of Dionysus.

3. The *Stage*, of course, did not exist so long as there was no dialogue. Nor is it certain when a stage was first used. Possibly in the days of Aeschylus, Sophocles, and



TRAGIC MASKS.

Euripides the acting took place in part of the orchestra. But at whatever date a raised platform was introduced, it was not allowed to encroach on the orchestra, but formed a tangent to it. The Greek stage was very long and narrow, and was ten or twelve feet high. It communicated with the orchestra—in which the chorus continued to perform—by means of steps. The actors entered through doors at the back of the stage or at the sides.

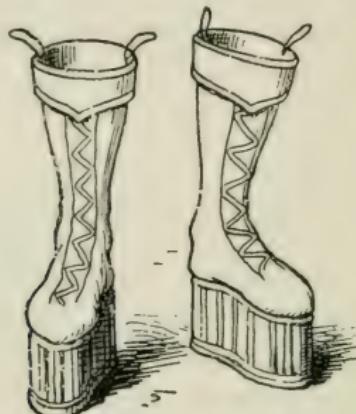
4. *Scenery.* Painted scenery is said to have been introduced by Sophocles. No doubt much was left to the imagination of the audience; and as the scenes supposed to be represented were of a simple and familiar kind—generally the exterior of a temple or palace adorned with columns and statues—the difficulty involved was not great.

V. MANNER OF PERFORMANCES.

(1) *Dress of performers.* The actors wore the long $\chiιτών$ or tunic worn by citizens at festivals, of a colour appropriate to the character. Over this was a mantle ($ιμάτιον$), or cloak ($χλαμύς$). The size of the actor was increased by padding, by raising him on the $κόθορνοι$ —boots with wooden soles of great thickness—and by means of a mask that covered the entire head, the hair being so arranged as to increase the height. It was the vast size of the theatre that made these devices necessary. The chorus was similarly dressed, but in a less magnificent style, and in place of the high boots they wore shoes. Of course in every case ornaments appropriate to the character were added.

The spectators assembled at daybreak, and brought refreshments with them. The order in which the plays were produced was decided by lot. Loud demonstrations of approval or condemnation were common during the performance. Encores were allowed, and if anything was specially disliked, things were sometimes thrown at the actors. The poets producing plays were in competition with one another: at the end of the performances duly appointed judges awarded a crown of ivy to the successful poet, and to that citizen who had

trained and paid for his chorus (the *χορηγός*). To gain the crown was esteemed a great distinction. The poet celebrated his success with a solemn sacrifice and a grand banquet.



COTURNI. (From an ivory statuette found at Rieti.)

EURIPIDES.

Euripides was born in 480 B. C. (?) in the island of Salamis. As a youth he was devoted to athletics, painting, and philosophy. His first play was exhibited in 455 B. C., when he was twenty-five years old. From this date he wrote nearly a hundred plays; but he only gained the prize five times, and on several occasions was beaten by Sophocles. After his death, however, he became the favourite poet, and his plays were frequently revived. The latter part of his life was spent at the court of Archelaus, King of Macedonia; and there he died in 406 B. C. He was buried at Pella, where the Macedonians gave him a splendid tomb; and a monument was erected to his memory at Athens.

His chief characteristics as a writer are: (1) his love of *reflection* and *philosophy*; (2) a tendency to make the characters *argue* with one another in what is called a *rhetorical* style; (3) a great skill in presenting striking scenes, his separate scenes being often superior to his play as a whole; (4) the great beauty of his choral odes, which frequently have scarcely any connexion with the plot of the play and merely serve as interludes. His plays open and end in a mechanical, artificial manner; a prologue sets forth the situation, and leaves the audience nothing to discover; and when the plot has led to serious complications, we should often wonder how the poet will find a satisfactory way out, did we not know that Euripides will merely bring in a god or goddess--the *deus ex machina*, as the character is called--to cut the knot.

In style Euripides is much simpler than Aeschylus and Sophocles. His language is that of everyday life--natural and graceful, but none the less affecting. And there is a corresponding simplicity about his characters. The Greek poets almost invariably represented on the stage tales drawn from the rich mythology of Greece, and their characters were consequently the old heroes and the gods. The peculiarity of Euripides is that he represents the old heroes as ordinary men and women of his own day--as people one might meet in the street, not as remote, superhuman, ideal beings.

THE HECUBA

The Play.

THE date of the play is not known with absolute certainty ; but three of the lines in it (ll. 172-174) are parodied in the *Clouds* of Aristophanes (ll. 1165, 1166), a play which came out in the year B. C. 423 ; and it has been thought¹ that there is an allusion in l. 650 to the misfortunes of the Spartans at Pylos, B. C. 425, while others have found an allusion (in l. 462) to the *solemn* purification of Delos by the Athenians, in the year 426. Thus the year 425 or 424 may be taken as the probable date.

The Plot.

The Grecian army, having captured Troy and divided the spoils, is on its homeward voyage, but is detained by contrary winds on the shore of the Thracian Chersonese. The ghost of Achilles, the bravest Grecian warrior, who had been buried at Sigeum, appears above his tomb, and warns the Greeks that his shade must be appeased, ere they depart, by the sacrifice of one of the Trojan captive women. A dispute arises in the council of the Greeks, and it is finally decided, contrary to the

¹ By Müller (*Hist. Grk. Lit.*, p. 369).

wishes of Agamemnon, that Polyxena, the beautiful daughter of Hecuba, must be the victim. At this point the play opens. The ghost of Polydorus, one of the sons of Priam and Hecuba, appears and narrates how he has been murdered by his father's friend, Polymestor, to whose care he had been entrusted during the siege of Troy, together with a vast amount of golden treasure ; his body has been flung into the sea, to be tossed by the waves upon the shore ; his spirit has been haunting his mother, Hecuba, ever since the murder. Hecuba then comes upon the scene, terrified by evil dreams and visions. The Chorus tell her of the sentence passed upon Polyxena, and advise her to appeal to Agamemnon. Startled by her mother's cries of anguish, Polyxena comes upon the stage ; she shares her mother's grief, but will not fear to die. Now Odysseus comes to claim the victim. Hecuba pleads with him for the life of her daughter, reminding him of how she herself once saved his life at Troy ; Helen would be the more fitting victim. But Odysseus has given his word, and cannot go back from it ; besides, it is of the utmost importance that the departed hero should be honoured as he wished ; who, he urges, would be ready to die for his country if he knew that he would not be honoured in his death ? Polyxena then voluntarily surrenders herself, bravely declaring that death is better than a life of slavery, and she is led away to die. Thus ends the first scene.

In the second scene, Talthybius the herald arrives to tell Hecuba that her daughter is dead, and that she must come to perform the last rites. He tells the story of the sacrifice ; Polyxena died so nobly that all the Greeks were moved to do her honour after her death. Hecuba muses on the power of noble birth, and prepares for the last sad rites by sending an aged female attendant

to fetch lustral water from the sea, while she retires to the tents to find the best funeral garments that she can.

In the third scene the plot thickens. The attendant has found the body of Polydorus washed up by the sea, and returns bearing it in her arms¹. She tells the sad tidings to Hecuba, who at once perceives that he has been murdered by Polymestor for the sake of the gold. Agamemnon enters, to chide Hecuba for her delay, and is told the story of the murder by the frantic mother, who appeals to him to aid her in taking a terrible vengeance. At first he hesitates, because the Thracians were allies of the Greeks, and the army would declare that he was influenced by partiality for Cassandra, the sister of Polyxena; at length, however, he consents so far as to allow a messenger to be sent to Polymestor summoning him to the camp, on the plea that Hecuba has a secret to reveal to him and his children.

In the fourth scene, Polymestor arrives with his children; he is induced to send away his armed attendants, and is lured by Hecuba within the tents of the women, under pretence of showing him where buried treasure can be found.

In the short interval between this and the final scene, Polymestor is seized and overpowered by the Trojan women; his children are murdered before his eyes, and then his eyes are put out by the women with their brooch-pins. His shrieks are heard from within.

In the final scene, Hecuba and her attendant women come upon the stage, pursued by the maddened and mutilated king, who wildly demands vengeance. Hearing his cries, Agamemnon re-enters, and is appealed to by both parties. He gives judgment in favour of

¹ Polydorus is represented as quite young.

Hecuba, and the play closes with an unseemly wrangle between Hecuba and Polymestor, the latter prophesying that Hecuba will be changed into a canine form, and will die by a fall from a mast, while Agamemnon will perish by the hand of his wife Clytemnestra.

Structure of the Play.

I. *Prologue*, ll. 1-99 (that part of a play which precedes the entrance of the Chorus), consisting of (1) the prologue proper, ll. 1-58; (2) a lyrical extension of the prologue, ll. 59-99.

II. *The Parodos*, ll. 100-155. The song of the Chorus as they march into the Orchestra and take their place round the altar.

III. *The First Episode* (or scene), ll. 156-443.

IV. *The First Stasimon*, ll. 444-483. The stasimon is an ode sung by the Chorus from their station.

V. *The Second Episode*, ll. 484-628.

VI. *The Second Stasimon*, ll. 629-657.

VII. *The Third Episode*, ll. 658-904.

VIII. *The Third Stasimon*, ll. 905-952.

IX. *The Exodus*, ll. 953-end (interrupted by a lyric interlude, ll. 1024-1034).

The play is remarkable as containing a *double plot*, i.e. (1) the fate of Polyxena; (2) the murder of Polydorus and the vengeance upon Polymestor. Both plots are alluded to in the prologue spoken by Polydorus; then the first part of the play, down to line 657, is taken up with the first plot, the death of Polyxena; the sending to fetch the lustral water causes the body of Polydorus to be discovered, and furnishes the link between the two; the last part of the play, from l. 658, recounts the

vengeance upon Polymestor. It has been objected that these two plots are two distinct incidents, each wholly unconnected with the other ; but this criticism overlooks the fact that the sorrows of Hecuba form the central thought of the play ; regarded in this light, the two incidents are by no means unconnected ; they both converge upon Hecuba, and serve to deepen the tragic pathos of her fate (see further remarks upon the character of Hecuba).

The Characters of the Play.

There are few plays in which the characters stand out with such vivid distinctness as in the *Hecuba*.

Hecuba. The central figure is not, as some have seemed to imagine, Polyxena, but Hecuba, the aged queen of Troy and mother of Priam's children. Euripides makes us feel the intense pathos of her misfortunes from the very first, as she slowly enters, leaning upon the arms of her attendants, once a queen, now a slave, haunted by visions of more awful sufferings yet in store for her ; and as the play goes on, and first the daughter, then the son, are taken from her, we feel the truth of the saying of Aristotle that ' Euripides is the most tragic of poets.' And yet, in the midst of her misfortunes, she never lets us forget that she is a queen ; in her proud words to Agamemnon (ll. 864-869), she rises to the height of her dignity ; she speaks to him as Lady Macbeth speaks to her husband in his moment of fear.

It has been urged that she is brutal in her revenge ; but it must be remembered that she is a barbarian, and not a Greek, and that even the Greek doctrine of revenge was very far removed from that of the Christian.

Polyxena. Polyxena is the noblest character in the play ; she is an example of pure unselfishness. When she hears of her doom, her first thought is for her mother ; no word of reproach, even for her enemies, comes from her lips ; she is willing to die rather than live in slavery ; and she dies, as she had wished to live, a free woman.

Odysseus. Odysseus is the cool calculator throughout ; his one thought is that of expediency ; for sympathy he can only utter mere commonplaces ; he is absolutely unmoved by appeals to sympathy or gratitude, yet he has sufficient religious superstition to shun the touch of the suppliant (ll. 342-344). In his final words he is brutally imperious to the grief-stricken mother.

Agamemnon. Agamemnon is a typical king ; a despot in name, he is really a slave — a slave, as Hecuba bitterly says, of money or of fortune, a slave of popular opinion or of law. Hecuba is nominally a slave, Agamemnon really so. At the last he would willingly avoid committing himself to a definite judgment ; but justice is too strong for him, and he pronounces Polymestor's fate to be deserved.

Polymestor. Polymestor is the typical barbarian — cruel, avaricious, unscrupulous, suspicious, hypocritical. Avarice is his besetting sin ; this tempts him to commit the murder, and afterwards lures him to his fate within the tents.

Talthybius. The herald Talthybius is a fine character ; he is full of the genuine sympathy of a good old man for the sorrows of the fallen queen, and for the fate of the noble and innocent Polyxena. His last words are the truest words of comfort which Hecuba hears in the play.

The female servant. Even the character of the *θερι*—

παιών is not without interest ; she is the faithful servant, dreading to tell her mistress the awful truth.

The Chorus. The all-pervading theme of the Chorus is lament for the departed glories of Troy, and for the terrors of slavery in the future. ‘By the waters of Babylon we sat down and wept, when we remembered thee, O Sion.’

The Chorus describing the capture of Troy is perhaps one of the finest in all Greek tragedy.

Euripides has been censured for introducing into this and other plays passages moralizing upon the faults of his own time, such, for example, as the criticism upon the Sophists and education in ll. 814 ff. But the poet who desires to make his poem a ‘criticism of life’ must perforce introduce allusions to his own time ; Euripides is no more to be blamed for making these allusions than Shakespeare for making Hamlet criticize the actors of the day.

The weakest part of the play is undoubtedly the undignified dialogue at the end between Hecuba and Polymestor. Its purpose seems partly to have been to introduce a ‘topical’ allusion to a place well known to the Athenians.

The Chorus.

In order to fully appreciate the Chorus of a Greek play it must be remembered that the lines were chanted to music, while the Chorus moved in a stately manner round the altar which stood in the centre of the Orchestra. The first set of lines (called in Greek *στροφὴ α'*) would be sung as the Chorus was moving from their original position ; the second set (*στροφὴ β'*) as they move back again ; the third set (*ἀντιστροφὴ α'*) as they move out a second

time ; the fourth set ($\delta\eta\tau\iota\sigma\tau\rho\phi\eta\beta'$) as they move back again. The two parts of the $\sigma\tau\rho\phi\eta$ and $\delta\eta\tau\iota\sigma\tau\rho\phi\eta$ should thus exactly correspond in metre. Occasionally a concluding stanza was sung at the end ($\epsilon\pi\varphi\delta\oslash$).

Some attempt has been made in the translation of these Choruses to reproduce the rhythmical effect of the original, although as the translation has to be literal this has not been always possible.

ΕΥΡΙΠΙΔΟΥ

ЕКАВН

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

(DRAMATIS PERSONAE)

ΠΟΛΥΔΩΡΟΥ ΕΙΔΩΛΟΝ	<i>The ghost of Polydorus.</i>
ΕΚΑΒΗ	<i>The widowed Queen of Troy.</i>
ΧΟΡΟΣ ΑΙΧΜΑΛΩΤΙΔΩΝ ΓΥΝΑΙΚΩΝ.	<i>Chorus of captive Trojan women.</i>
ΠΟΛΥΞΕΝΗ	<i>A daughter of Hecuba.</i>
ΟΔΥΣΣΕΥΣ	<i>King of Ithaca, a Greek Chieftain.</i>
ΤΑΛΘΥΒΙΟΣ	<i>A herald.</i>
ΘΕΡΑΠΑΙΝΑ	<i>An aged female attendant.</i>
ΑΓΑΜΕΜΝΩΝ	<i>King of Mycenae, leader of the Greeks.</i>
ΠΟΛΥΜΗΣΤΩΡ ΚΑΙ ΟΙ ΠΑΙΔΕΣ ΑΥΤΟΥ.	<i>Polymestor (king of the Thracian Chersonese, a barbarian) and his children.</i>
SCENE throughout: <i>the camp of the Achaeans on the shore of the Thracian Chersonese. At the back of the stage is a representation of the tents of the Achaeans and the captive Trojan women.</i>	

ΕΥΡΙΠΙΔΟΥ ΕΚΑΒΗ.

The ghost of Polydorus, Hecuba's murdered son, appears on the stage. He tells the story of his murder by Polymestor.

ΠΟΛΤΔΩΡΟΤ ΕΙΔΩΛΟΝ.

"Ηκω, νεκρῶν κευθμῶνα καὶ σκότου πύλας
λιπών, ἵν' "Αιδης χωρὶς φύκισται θεῶν,
Πολύδωρος, Ἐκάβης παῖς γεγὼς τῆς
Κισσέως
Πριάμου τε πατρός, ὃς μ', ἐπεὶ Φρυγῶν
πόλιν
κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ, 5
δείσας ὑπεξέπεμψε Τρωικῆς χθονὸς
Πολυμήστορος πρὸς δῶμα, Θρηκίου ξένου,
ὅς τὴνδ' ἀρίστην Χερσονησίαν πλάκα
σπείρει, φίλιππον λαὸν εὐθύτων δορί.
πολὺν δὲ σὺν ἐμοὶ χρυσὸν ἐκπέμπει λάθρᾳ
πατήρ, ἵν', εἴ ποτ', Ἰλίου τείχη πέσοι, 11

τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίον.
 νεώτατος δ' ἦν Πριαμιδῶν· ὃ καί με γῆς
 ὑπεξέπεμψεν· οὐτε γὰρ φέρειν ὅπλα
 οὔτ' ἔγχος οἰός τ' ἦν νέφι βραχίονι. 15
 ἔως μὲν οὖν γῆς ὅρθ' ἔκειθ' ὄρισματα,
 πύργοι τ' ἄθραυστοι Τρωικῆς ἥσαν χθονός,
 Ἐκτωρ τ' ἀδελφὸς οὐμὸς ηὐτύχει δορί,
 καλῶς παρ' ἀνδρὶ Θρηκί, πατρῷ χένω,
 τροφαῖσιν, ὡς τις πτόρθος, ηὐξόμην τάλας.
 ἐπεὶ δὲ Τροία θ' Ἐκτορός τ' ἀπόλλυται 21
 ψυχή, πατρώα θ' ἔστια κατεσκάφη,
 αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πίτνει
 σφαγεὶς Ἀχιλλέως παιδὸς ἐκ μιαιφόνου,
 κτείνει με χρυσοῦ τὸν ταλαιπωρον χάριν 25
 χένος πατρῷος, καὶ κτανὼν ἐσ οἰδμ' ἀλὸς
 μεθῆχ', ἵν' αὐτὸς χρυσὸν ἐν δόμοις ἔχῃ.

His body lies unburied. His spirit haunts Hecuba.

κεῖμαι δ' ἐπ' ἀκταῖς, ἄλλοτ' ἐν πόντου σάλῳ,
 πολλοῖς διαύλοις κυμάτων φορούμενος,
 ἄκλαυστος, ἄταφος· οὐν δ' ὑπὲρ μητρὸς
 φίλης 30
 Ἐκάβης ἀίσσω, σῶμ' ἐρημώσας ἐμόν,
 τριταῖον ἥδη φέγγος αἰωρούμενος,
 ὅσον περ ἐν γῇ τῇδε Χερσονησίᾳ
 μήτηρ ἐμὴ δύστηνος ἐκ Τροίας πάρα.

The Achaean fleet is detained on the shore of Thrace by a vision of Achilles, who demands the sacrifice of Polyxena.

πάντες δ' Ἀχαιοὶ ναῦς ἔχοντες ἥσυχοι 35
 θάσσουσ' ἐπ' ἀκταῖς τῆσδε Θρηκίας χθονός·
 δὲ Πηλέως γὰρ παῖς ὑπὲρ τύμβου φανεῖς
 κατέσχ' Ἀχιλλεὺς πᾶν στράτευμ' Ἑλληνικόν,

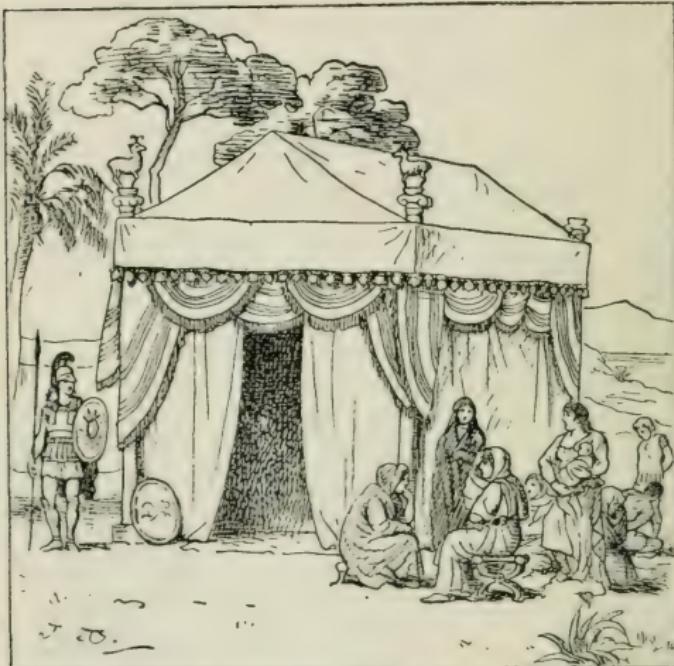


GREEK SHIPS DRAWN UP ON THE SEA-SHORE. (From a relief found at Gjölbaschi, Lycia.)

πρὸς οἴκον εὐθύνοντας ἐναλίαν πλάτην·
 αἵτει δὲ ἀδελφὴν τὴν ἐμὴν Πολυξένην 40
 τύμβῳ φίλον πρόσφαγμα καὶ γέρας λαβεῖν·
 καὶ τεύξεται τοῦδε, οὐδὲ ἀδώρητος φίλων

ἔσται πρὸς ἀνδρῶν· ἡ πεπρωμένη δ' ἄγει
θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἥματι.

δνοῖν δὲ παίδοιν δύο νεκρῷ κατόψεται 45
μήτηρ, ἐμοῦ τε τῆς τε δυστήνου κόρης.
φανήσομαι γάρ, ὡς τάφου τλήμων τύχω,



A TENT. (From a vase-painting and Assyrian bas-relief.)

δούλης ποδῶν πάροιθεν ἐν κλυδωνίῳ.
τοὺς γὺρ κάτω σθένοντας ἐξητησάμην
τύμβου κυρῆσαι, κεὶς χέρας μητρὸς πεσεῖν. 50
τούμδὸν μὲν οὖν ὅσον περ ἥθελον τυχεῖν
ἔσται· γεραιᾶ δ' ἐκποδῶν χωρήσομαι
Ἐκάβη· περᾶ γὰρ ἥδ' ὑπὸ σκηνῆς πόδα
Ἄγαμέμνονος, φάντασμα δειμαίνουσ' ἐμόν.

The aged Hecuba is seen entering. The ghost vanishes, repeating the concluding lines as he disappears.

ΦΕῦ.

ὦ μῆτερ, ἦτις ἐκ τυραννικῶν δόμων
δούλειον ἥμαρ εἶδες, ὡς πράσσεις κακῶς,
ὅσον περ εὖ ποτ'. ἀντισηκώσας δέ σε
φθείρει θεῶν τις τῆς πάροιθ' εὐπραξίας.

Hecuba comes forward, old and bent, leaning on the arms of two Trojan women.

EKABH.

ἄγετ', ὦ παιδες, τὴν γραῦν πρὸ δόμων,
ἄγετ', ὀρθοῦσαι τὴν ὄμόδουλον, 60
Τρωάδες, ὑμῖν, πρόσθε δ' ἀνασταν.
λάβετε, φέρετε, πέμπετ', ἀείρετέ μου
γεραιᾶς χειρὸς προσλαζύμεναι.
κάγῳ σκολιῷ σκίπωνι χειρὸς 65
διερειδομένα σπεύσω βραδύπουν
ἴλυσιν ἀρθρων προτιθεῖσα.

Hecuba's dreams—of her son, and of a fawn slaughtered by a wolf and torn from her knees. O that Helenus and Cassandra could interpret them !

ὦ στεροπὰ Διός, ὦ σκοτία νύξ,
τί ποτ' αἴρομαι ἔννυχος οὔτω
δείμασι, φάσμασιν; ὦ πότνια χθών, 70
μελανοπτερύγων μάτερ ὀνείρων,
ἀποπέμπομαι ἔννυχον ὅψιν,

ἀν περὶ παιδὸς ἐμοῦ τοῦ σφίζομένου κατὰ
Θρῆκην
ἀμφὶ Πολυξείνης τε φίλης θυγατρὸς δι'
οὐείρων 75
φοβερὰν ὅψιν ἔμαθον, ἐδάην.
ὡς χθόνιοι θεοί, σώσατε παιδὸν ἐμόν,
ὅς μόνος οἴκων ἄγκυρ' ἔτ' ἐμῶν
τὴν χιονώδη Θρῆκην κατέχει,
ξείνου πατρώου φυλακαῖσιν.
ἔσται τι νέον,
ἢξει τι μέλος γοερὸν γοεραῖς.
οὐποτ' ἐμὰ φρήν ὥδ' ἀλίαστος 85
φρίσσει, ταρβεῖ.
ποῦ ποτε θείαν Ἐλένου ψυχὰν
ἢ Κασάνδραν ἐσίδω, Τρωάδες,
ὧς μοι κρίνωσιν οὐείρους;
εἶδον γὰρ βαλιὰν ἔλαφον λύκου αἴμονι
χαλᾶ 90
σφαζομέναν, ἀπ' ἐμῶν γονάτων σπασθεῖσαν
ἀνάγκα
οἰκτρῶς. καὶ τόδε δεῖμά μοι.

The vision of the ghost of Achilles.

ἢλθ' ὑπὲρ ἄκρας τύμβου κορυφᾶς
φάντασμ' Ἀχιλέως. 95
ἥτει δὲ γέρας τῶν πολυμόχθων
τινὰ Τρωιάδων.
ἀπ' ἐμᾶς οὖν, ἀπ' ἐμᾶς τόδε παιδὸς
πέμψατε, δαίμονες, ἵκετεύω.

[The CHORUS of captive Trojan women, chanting as they go, enters the orchestra in solemn procession, and finally forms round the altar in the centre.

ΧΟΡΟΣ.

Ἐκάβη, σπουδῆ πρός σ' ἐλιάσθην, 100
 τὰς δεσποισύνους σκηνὰς προλιποῦσ',
 ἵν' ἐκληρώθην καὶ προσετάχθην
 δούλη, πόλεως ἀπελαυνομένη
 τῆς Ἰλιάδος, λόγχης αἰχμῇ
 δοριθήρατος πρὸς Ἀχαιῶν, 105
 οὐδὲν παθέων ἀποκουφίζουσ',
 ἀλλ' ἀγγελίας βάρος ἀραμένη
 μέγα, σοί τε, γύναι, κῆρυξ ἀχέων.

The meeting of the Achaean Chiefs. Divided counsels.

ἐν γὰρ Ἀχαιῶν πλήρει ξυνόδῳ
 λέγεται δόξαι σὴν παῖδ' Ἀχιλεῖ 110
 σφάγιον θέσθαι· τύμβου δ' ἐπιβὰς
 οἵσθ' ὅτε χρυσέοις ἐφάνη σὺν ὅπλοις.
 τὰς ποντοπόρους δ' ἔσχε σχεδίας
 λαίφη προτόνοις ἐπερειδομένας, 115
 τάδε θωῦσσων,
 “ποῖ δή, Δαναοί, τὸν ἐμὸν τύμβον
 στέλλεσθ’ ἀγέραστον ἀφέντες;”
 πολλῆς δ’ ἔριδος ξυνέπαισε κλύδων,
 δόξα δ’ ἔχώρει δίχ’ ἀν’ Ἑλλήνων
 στρατὸν αἰχμητήν, τοῖς μὲν διδόραι 120
 τύμβῳ σφάγιον, τοῖς δ’ οὐχὶ δοκοῦν.

ἢν δὲ τὸ μὲν σὸν σπεύδων ἀγαθὸν
τῆς μαντιπόλου βάκχης ἀνέχων
λέκτρ' Ἀγαμέμνων. 125
τῷ Θησείδα δ', ὅζω Ἀθηνῶν,
διστῶν μύθων ῥήτορες ἥσαν.
γνώμη δὲ μιᾶ ξυνεχωρείτην,
τὸν Ἀχίλλειον τύμβοι στεφανοῦν
αἴματι χλωρῷ, τὰ δὲ Κασάνδρας
λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας 130
πρόσθεν θήσειν ποτὲ λόγχης.

The advice of Odysseus prevails.

σπουδαὶ δὲ λόγων κατατεινομένων
ἥσαν ἵσαι πως, πρὸν ὁ ποικιλόφρων
κόπις, ἡδυλόγος, δημοχαριστῆς 135
Λαερτιάδης πείθει στρατιὰν
μὴ τὸν ἄριστον Δανῶν πάντων
δούλων σφαγίων οὖνεκ' ἀπωθεῖν,
μηδέ τιν' εἰπεῖν παρὰ Ηερσεφόνη
στάντα φθιμένων 140
ώς ἀχάριστοι Δαναοὶ Δαναοῖς
τοῖς οἰχομένοις ὑπὲρ Ἐλλήνων
Τροίας πεδίων ἀπέβησαν.
ἥξει δ' Ὁδυσεὺς ὅστον οὐκ ἥδη,
πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν,
ἔκ τε γεραιᾶς χερὸς ὁρμήσων. 145

Hecuba must supplicate the Gods and Agamemnon.

ἀλλ' ἵθι ναούς, ἵθι πρὸς βωμούς,
ἴζ, Ἀγαμέμνονος ἵκέτις γονάτων.

κῆρυσσε θεοὺς τούς τ' οὐρανίδας
τούς θ' ὑπὸ γαιῶν.

ἢ γάρ σε λιταὶ διακωλύσουσ'

150

ὅρφανὸν εἶναι παιδὸς μελέας,



HERMES PRESENTING A SOUL TO HADES AND PERSEPHONE. (From a vase-painting.)

ἢ δεῖ σ' ἐπιδεῖν τύμβου προπετῆ
φοινιστομένην αἴματι παρθένον
ἐκ χρυσοφόρου

δειρῆς νατμῷ μελανανγεῖ.

155

Despair of Hecuba. To whom shall she flee for help?

EK. οἱ γὰρ μελέα, τί ποτ' ἀπύσω;
ποίαν ἀχώ; ποῖον ὁδυρμόν;

δειλαία δειλαίου γήρως,
δουλείας τᾶς οὐ τλατᾶς,
τᾶς οὐ φερτᾶς ὥμοι μοι.
τίς ἀμύνει μοι; ποία γενεά,
ποία δὲ πόλις;
φροῦδος πρέσβυς, φροῦδοι παιδεῖ.
ποίαν, ἢ ταύταν ἢ κείναν,
στείχω; ποῖ δ' ἢσω; τίς
θεῶν ἢ δαίμων ἐπιφωγός;
ῳ κάκ' ἐνεγκοῦσαι Τρωάδες, ὥ
κάκ' ἐνεγκοῦσαι
πήματ', ἀπωλέσατ', ὠλέσατ'. οὐκέτι μοι βίος
ἀγαστὸς ἐν φάει.
ῳ τλάμων, ἄγησαι μοι,
πούς, ἄγησαι τῷ γραίᾳ
πρὸς τάνδ' αὐλάν. ὥ τέκνον, ὥ παι
δυσταυνοτάτας ματέρος, ἔξελθ'
ἔξελθ' οἴκων ἄιε ματέρος
αὐδάν, ὥ τέκνον, ὡς εἰδῆς
οἴαν οἴαν ἀΐω φάμαν
περὶ σᾶς ψυχᾶς.

[*POLYXENA enters,—to ask the reason of her mother's cries.*]

ПОЛТЕЕНН.

110.

μάτερ μάτερ, τί βοᾶς; τί νέον
καρύξασ' οἴκων μ', ὥστ' ὄρνιν,
θάμβει τῷδ' ἐξέπταξε;

EK.

ΠΟΛΤΞ. τί με δυσφημεῖς : φροίμιά μοι κακά.
 ΕΚ. αἰαῖ, σᾶς ψυχᾶς.

ΠΟΛΤΞ. ἐξαύδα, μὴ κρύψῃς δαρόν.
 δειμαίνω δειμαίνω, μᾶτερ,
 τί ποτ' ἀναστένεις. 185

ΕΚ. τέκνον, τέκνον μελέας ματρός.

ΠΟΛΤΞ. τί τόδ' ἀγγέλλεις ;

ΕΚ. σφάξαι σ' Ἀργείων κοινὰ
 ξυντείνει πρὸς τύμβον γνώμα 190
 Πηλείδα γέννα.

ΠΟΛΤΞ. οἴμοι, μᾶτερ, πῶς φθέγγει
 ἀμέγαρτα κακῶν ; μάνυστὸν μοι
 μάνυστον, μᾶτερ.

ΕΚ. αὐδῶ, παῖ, δυσφήμους φάμας
 ἀγγέλλουσ' Ἀργείων δόξαι
 ψήφῳ τᾶς σᾶς περί μοι ψυχᾶς. 195

Polyxena laments her mother's sad fate. Of herself she
 will not think. It is better for her to die.

ΠΟΛΤΞ. Ὡ δεινὰ παθοῦσ', Ὡ παντλάμων,
 Ὡ δυστάνου μᾶτερ βιοτᾶς,
 οἵαν οἵαν αὖ σοι λώβαν 200
 ἐχθίσταν ἀρρήταν τ'
 ὥρσέν τις δαιμων.
 οὐκέτι σοι παῖς ἄδ' οὐκέτι δὴ
 γῆρᾳ δειλαία δειλαίω
 ξυνδουλεύσω.

σκύμνον γάρ μ' ὥστ' οὐριθρέπταν
 μόσχον δειλαία δειλαίαν 205

εἰσόψει χειρὸς ἀναρπαστὰν
σᾶς ἄπο, λαιμότομόν τ' Ἀΐδη
γῆς ὑποπεμπομέναν σκότον, ἐνθα νεκρῶν μέτα
τάλαινα κείσομαι. 210



ODYSSEUS COMES TO TAKE AWAY POLYXENA. (From the Tabula Iliaca.)

σὲ μέν, ὦ μάτερ δύστανε βίον,
κλαίω πανδύρτοις θρήνοις·
τὸν ἐμὸν δὲ βίον, λώβαν λύμαν τ',
οὐ μετακλαίομαι, ἀλλὰ θανεῖν μοι
ξυντυχία κρείσσων ἐκύρησεν. 215

ΧΟ. καὶ μὴν Ὁδυσσεὺς ἔρχεται σπουδῇ ποδός,
Ἐκάβη, νέον τι πρὸς σὲ σημανῶν ἔπος.

ODYSSEUS enters, bringing the news of the decree, and to take away POLYXENA.

ΟΔΤΣΣΕΤΣ.

γύναι, δοκῶ μέν σ' εἰδέναι γνώμην στρατοῦ
Ψῆφόν τε τὴν κρανθεῖσαν, ἀλλ' ὅμως φράσω.



A PRIEST SACRIFICING. (From paintings on vases.)

ἔδοξ' Ἀχαιοῖς παῖδα σὴν Πολυξένην 220
σφάξαι πρὸς ὄρθὸν χῶμ' Ἀχιλλείου τάφου.

ἡμᾶς δὲ πομποὺς καὶ κομιστῆρας κόρης
τάστουσιν εἶναι. θύματος δὲ ἐπιστάτης
ἰερεύς τ' ἐπέστη τοῦδε παῖς Ἀχιλλέως.
οἶσθ' οὖν ὁ δρᾶσον; μήτ' ἀποσπασθῆς βίᾳ
μήτ' ἐσχερῶν ἄμιλλαν ἐξέλθης ἐμοί· 226
γίγνωσκε δὲ ἀλκὴν καὶ παρουσίαν κακῶν
τῶν σῶν. σοφόν τοι κάν κακοῖς ἢ δεῖ φρονεῖν.

Hecuba feels that a great crisis is at hand. She will make a last appeal to Odysseus.

ΕΚ. αἰαῖ παρέστηχ', ὡς ἔοικ', ἀγῶν μέγας,
πλήρης στεναγμῶν οὐδὲ δακρύων κενός. 230
κάγωγ ἄρ' οὐκ ἔθνησκον οὐ μὲν ἐχρῆν θανεῖν,
οὐδὲ ὥλεσέν με Ζεύς, τρέφει δὲ, ὅπως ὁρῶ
κακῶν κάκ' ἄλλα μείζον' ἢ τάλαιν' ἐγώ.
εἰ δὲ ἔστι τοῖς δούλοισι τοὺς ἐλευθέρους
μὴ λυπρὰ μηδὲ καρδίας δηκτήρια 235
ἔξιστορῆσαι, σοὶ μὲν εἰρῆσθαι χρεών,
ἡμᾶς δὲ ἀκοῦσαι τοὺς ἐρωτῶντας τάδε.
ΟΔ. ἔξεστ', ἐρώτα· τοῦ χρόνου γὰρ οὐ φθονῶ.

She reminds Odysseus of the time when she saved his life at Troy.

ΕΚ. οἶσθ' ἡνίκ' ἦλθες Ἰλίου κατάσκοπος,
δυσχλαινίᾳ τ' ἄμορφος, ὀμμάτων τ' ἄπο 240
φόνου σταλαγμοὶ σὴν κατέσταζον γένυν;
ΟΔ. οἶδ'. οὐ γὰρ ἄκρας καρδίας ἔψωσέ μου.
ΕΚ. ἔγνω δέ σ' Ἐλένη, καὶ μόνη κατεῖπ' ἐμοί;
ΟΔ. μεμνήμεθ' ἐσ κίνδυνον ἐλθόντες μέγαν.
ΕΚ. ἥψω δὲ γονάτων τῶν ἐμῶν ταπεινὸς ὥν; 245

ΟΔ. ὥστ' ἐνθανεῖν γε σοὶς πέπλοισι χεῖρ' ἐμήν.
 ΕΚ. τί δῆτ' ἔλεξας, δοῦλος ὡν ἐμὸς τότε;
 ΟΔ. πολλῶν λόγων εὐρήμαθ', ὥστε μὴ θανεῖν.
 ΕΚ. ἔσωστα δῆτά σ', ἔξεπεμψά τε χθονός;
 ΟΔ. ὥστ' εἰσορᾶν γε φέγγος ἡλίου τόδε. 250
 ΕΚ. οὐκονν κακύνει τοῖσδε τοῖς βουλεύμασιν,
 ὃς ἔξ ἐμοῦ μὲν ἐπαθεὶς οἴα φῆσ παθεῖν,
 δρασ δ' οὐδὲν ἡμᾶς εὖ, κακῶς δ' ὅσον δύνα; 255
 ἀχάριστον ὑμῶν σπέρμα, ὅσοι δημηγόρους
 ζηλοῦτε τιμάσ· μηδὲ γιγνώσκοισθέ μοι,
 οἱ τοὺς φίλους βλάπτοντες οὐ φροντίζετε,
 ἦν τοῖσι πολλοῖς πρὸς χάριν λέγητέ τι.
 ἀτὰρ τί δὴ σόφισμα τοῦθ' ἡγούμενοι
 ἐς τήνδε παιδα ψῆφον ὥρισαν φόνου;

There is no justice in the sacrifice. Helen should rather be offered.

πότερα τὸ χρῆν σφ' ἐπήγαγ' ἀνθρωπο-
 σφαγεῖν 260
 πρὸς τύμβον, ἐνθα βουθυτεῖν μᾶλλον πρέπει;
 ἢ τοὺς κτανόντας ἀνταποκτεῖναι θέλων
 ἐς τήνδ' Ἀχιλλεὺς ἐνδίκως τείνει φόνον;
 ἀλλ' οὐδὲν αὐτὸν ἥδε γ' εἴργασται κακόν.
 'Ελένην νιν αἰτεῖν χρῆν τάφῳ προσφάγματα·
 κείνη γὰρ ὥλεσέν νιν ἐς Τροίαν τ' ἄγει. 266
 εὶ δ' αἰχμάλωτον χρή τιν' ἔκκριτον θανεῖν
 κάλλει θ' ὑπερφέρουσαν, οὐχ ἡμῶν τόδε·
 ἢ Τυνδαρὶς γὰρ εἶδος εὐπρεπεστάτη,
 ἀδικοῦσά θ' ἡμῶν οὐδὲν ἥστον ηρέθη. 270
 τῷ μὲν δικαίῳ τόνδ' ἀμιλλῶμαι λόγον.

She appeals to Odysseus to remember his debt of gratitude. In Polyxena she will lose her sole comfort and support.

ἄ δ' ἀντιδοῦναι δεῖ σ', ἀπαιτούσης ἐμοῦ,
ἄκουστον. ἥψω τῆς ἐμῆς, ὡς φῆς, χερὸς
καὶ τῆς γεραιᾶς προσπίτων παρηΐδος·
ἀνθάπτομαι σου τῶνδε τῶν αὐτῶν ἐγώ, 275

[*Touching his hand and face.*]

χάριν τ' ἀπαιτῶ τὴν τόθ', ἵκετεύω τέ σε,
μή μου τὸ τέκνον ἐκ χερῶν ἀποσπάσης,
μηδὲ κτάνητε. τῶν τεθνηκότων ἄλις·
ταύτη γέγηθα κάπιλήθομαι κακῶν·
ἥδ' ἀντὶ πολλῶν ἐστὶ μοι παραψυχή, 280
πόλις, τιθήνη, βάκτρον, ἥγεμὼν ὄδον·
οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἀ μὴ χρεών,
οὐδὲ εὐτυχοῦντας εὖ δοκεῖν πράξειν ἀεί.
καγὼ γὰρ ἦν ποτ', ἀλλὰ νῦν οὐκ εἴμ' ἔτι,
τὸν πάντα δ' ὅλβον ἥμαρ ἐν μ' ἀφείλετο.
ἀλλ', ὡς φίλον γένειον, αἰδέσθητί με, 286
οἴκτειρον· ἐλθὼν δ' εἰς Ἀχαιϊκὸν στρατὸν
παρηγόρησον, ὡς ἀποκτείνειν φθόνος
γυναικας, ἃς τὸ πρῶτον οὐκ ἔκτείνατε
βωμῶν ἀποσπάσαντες, ἀλλ' ὡκτείρατε. 290
νόμος δ' ἐν ὑμῖν τοῖς τ' ἐλευθέροις ἵσος
καὶ τοῖσι δούλοις αἴματος κεῖται πέρι.
τὸ δ' ἀξίωμα, καὸν κακῶς λέγης, τὸ σὸν
πείσει· λόγος γὰρ ἐκ τ' ἀδοξούντων ἴων
κάκ τῶν δοκούντων αὐτὸς οὐ ταύτον σθένει.

ΧΟ. οὐκ ἔστιν οὕτω στερρὸς ἀνθρώπου φύσις,
ἥτις γόων σῶν καὶ μακρῶν ὀδυρμάτων 297
κλύουσα θρήνους οὐκ ἀν ἐκβάλοι δάκρυ.

Odysseus replies that he cannot go back from his word.

ΟΔ. 'Εκάβη, διδάσκου, μηδὲ τῷ θυμούμενῷ
τὸν εὖ λέγοντα δυσμενῆ ποιοῦ φρενί. 300
ἔγὼ τὸ μὲν σὸν σῶμ', ὑφ' οὐπέρ ηὐτύχουν,
σώζειν ἔτοιμός είμι, κούκ ἄλλως λέγω.
α δ' εἶπον εἰς ἄπαντας, οὐκ ἀρνήσομαι,
Τροίας ἀλούσης ἀνδρὶ τῷ πρώτῳ στρατοῦ
σὴν παιᾶδα δοῦναι σφάγιον ἔξαιτουμένῳ. 305

The Achaeans also owe a debt of gratitude to Achilles.

ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,
ὅταν τις ἐσθλὸς καὶ πρόθυμος ὅν ἀνὴρ
μηδὲν φέρηται τῶν κακιόνων πλέον.
ἡμῖν δ' Ἀχιλλεὺς ἄξιος τιμῆς, γύναι,
θανὼν ὑπὲρ γῆς Ἐλλάδος κάλλιστ' ἀνήρ. 310
οὐκονν τόδ' αἰσχρόν, εἰ βλέποντι μὲν φίλῳ
χρώμεσθ', ἐπεὶ δ' ἄπεστι, μὴ χρώμεσθ' ἔτι;
εἴεν· τί δῆτ' ἐρεῖ τις, ἦν τις αὖ φανῆ
στρατοῦ τ' ἄθροισις πολεμίων τ' ἀγωνία;
πότερα μαχούμεθ', ἢ φιλοψυχήσομεν, 315
τὸν κατθανόνθ' ὁρῶντες οὐ τιμώμενον;
καὶ μὴν ἔμοιγε ζῶντι μέν, καθ' ἡμέραν,
κεὶ σμίκρῳ ἔχοιμι, πάντ' ἀν ἀρκούντως ἔχοι·
τύμβον δὲ βουλοίμην ἀν ἄξιούμενον 319
τὸν ἐμὸν ὁρᾶσθαι· διὰ μακροῦ γὰρ ἡ χάρις.

Other women are suffering besides Hecuba.

εὶ δ' οἰκτρὰ πάσχειν φῆς, τάδ' ἀντάκουέ μου·
εἰσὶν παρ' ἡμῖν οὐδὲν ἥσσον ἄθλιαι
γραῖαι γυναικες ἡδὲ πρεσβῦται σέθεν,
νύμφαι τ' ἀρίστων νυμφίων τητώμεναι,
ἄν ἡδε κεύθει σώματ', Ἰδαία κόνις. 325
τόλμα τάδ'. ἡμεῖς δ', εἰ κακῶς νομίζομεν
τιμᾶν τὸν ἐσθλόν, ἀμαθίαν ὄφλήσομεν·
οἱ Βάρβαροι δὲ μήτε τοὺς φίλους φίλους
ἡγεῖσθε μήτε τοὺς καλῶς τεθνηκότας
θαυμάζεθ', ὡς ἀν ἡ μὲν Ἑλλὰς εὐτυχῆ, 330
ἡμεῖς δ' ἔχηθ' ὅμοια τοῖς βουλεύμασιν.

ΧΟ. αἰαῖ τὸ δοῦλον ὡς κακὸν πέφυκ' ἀεί,
τολμᾶ θ' ἀ μὴ χρὴ τῇ βίᾳ νικώμενον.

Hecuba bids Polyxena appeal to Odysseus.

ΕΚ. ὁ θύγατερ, ούμοι μὲν λόγοι πρὸς αἰθέραι 334
φροῦδοι μάτην ῥιφθέντες ἀμφὶ σοῦ φόνου·
τὸν δ' εἴ τι μείζω δύναμιν ἡ μήτηρ ἔχεις,
σπούδαζε, πάσας ὥστ' ἀηδόνος στόμα
φθογγὰς ιεῖσα, μὴ στερηθῆναι βίου.
πρόσπιπτε δ' οἰκτρῶς τοῦδ' Ὁδυσσέως γόνυ,
καὶ πεῖθ'. ἔχεις δὲ πρόφασιν ἔστι γὰρ τέκνα
καὶ τῷδε, τὴν σὴν ὥστ' ἐποικτεῖραι τύχην. 341

No; Polyxena will not fear to die. Death is better than slavery.

ΠΟΛΤΞ. ὁρῶ σ', Ὁδυσσεῦ, δεξιὰν ὑφ' ἔματος
κρύπτοντα χεῖρα, καὶ πρόσωπον ἔμπαλιν

στρέφοντα, μή σου προσθίγω γενειάδος.

Θάρσει πέφευγας τὸν ἐμὸν ἵκέσιον Δία· 345

ώς ἔψομαι γε τοῦ τ' ἀναγκαίου χύριν

θαυεῖν τε χρῆζουσ'. εἰ δὲ μὴ βουλήσομαι,

κακὴ φανοῦμαι καὶ φιλόψυχος γυνή.

τί γάρ με δεῖ ζῆν; ἢ πατὴρ μὲν ἦν ἄναξ

Φρυγῶν ἀπάντων· τοῦτό μοι πρῶτον βίου·

ἔπειτ' ἐθρέφθην ἐλπίδων καλῶν ὑπο-, 351

βασιλεῦσι νύμφη, ζῆλον οὐ συικρὸν γάμων

ἔχουσ', ὅτου δῶμαρ' ἔστιαν τ' ἀφίξομαι·

δέσποινα δ' ή δύστηνος Ἰδαίασιν ἦν

γυναιξί, παρθένοις ἀπόβλεπτος μέτα, 355

ἴση θεοῖσι, πλὴν τὸ κατθαυεῖν μόνον·

τῦν δ' εἰμὶ δούλη. πρῶτα μέν με τοῦνομα

θαυεῖν ἐράν τιθησιν, οὐκ εἰωθὸς δύν.

ἔπειτ' ἵσως ἀν δεσποτῶν ὡμῶν φρένας

τύχοιμ' ἄν, δστις ἀργύρου μ' ὡνήσεται, 360

τὴν Ἐκτορός τε χάτέρων πολλῶν κάσιν,

προσθεὶς δ' ἀνάγκην σιτοποιὸν ἐν δόμοις,

σαίρειν τε δῶμα κερκίσιν τ' ἐφεστάναι

λυπρὰν ἄγουσταν ἡμέραν μ' ἀναγκάστει·

λέχη δὲ τάμα δοῦλος ὡνητός ποθεν 365

χρανεῖ, τυράννων πρόσθεν ἡξιωμένα.

οὐ δῆτ'. ἀφίημ' ὀμμάτων ἐλεύθερον

φέγγος τόδ', Ἀιδη προστιθεῖσ' ἐμὸν δέμας.

ἄγ' οὖν μ', Ὁδυσσεῦ, καὶ διέργασται μ' ἄγων·

οὗτ' ἐλπίδος γὰρ οὕτε του δόξης δρῶ 370

θάρσος παρ' ἡμῖν ὡς ποτ' εὖ πρᾶξαί με χρή.

Her mother must not stand in the way ; she must even wish for her daughter's death. Death is better than shame.

μῆτερ, σὺ δ' ἡμῖν μηδὲν ἐμποδὼν γένη
λέγουσα μηδὲ δρῶσα· συμβούλου δέ μοι
θανεῖν, πρὶν αἰσχρῶν μὴ κατ' ἀξίαν τυχεῖν.



WOMEN AT WORK. (From vase-painting.)

ὅστις γὰρ οὐκ εἴωθε γεύεσθαι κακῶν, 375
φέρει μέν, ἀλγεῖ δ' αὐχέν' ἐντιθεὶς ζυγῷ.
θυτῶν δ' ἀν εἴη μᾶλλον εὐτυχέστερος
ἢ ζῶν τὸ γὰρ ζῆν μὴ καλῶς μέγας πόνος.

How wondrous is the mark of noble birth.

ΧΟ. δεινὸς χαρακτὴρ καπίσημος ἐν βροτοῖς
 ἐσθλῶν γενέσθαι, κἀπὶ μεῖζον ἔρχεται 380
 τῆς εὐγενείας ὄνομα τοῖσιν ἀξίοις.



DEATH OF ACHILLES. (From a bas-relief.)

Once more Hecuba appeals to Odysseus to slay her instead of, or with, her daughter.

ΕΚ. καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ
 λύπη πρόσεστιν. εἰ δὲ δεῖ τῷ Πηλέως
 χάριν γενέσθαι παιδί, καὶ ψόγον φυγεῖν
 ὑμᾶς, Ὁδυσσεῦ, τήνδε μὲν μὴ κτείνετε. 385

ἡμᾶς δ' ἄγοντες πρὸς πυρὰν Ἀχιλλέως
κεντεῖτε, μὴ φείδεσθ'· ἐγὼ τεκον Πάριν,
ὅς παῖδα Θέτιδος ὥλεσεν τόξοις βαλών.

ΟΔ. οὐ σ', ὁ γεραιά, κατθανεῖν Ἀχιλλέως
φάντασμ' Ἀχαιούς, ἀλλὰ τήνδ', οὐτίστατο. 390

ΕΚ. ὑμεῖς δέ μ' ἀλλὰ θυγατρὶ συμφονεύσατε,
καὶ δὶς τόσον πῶμ' αἴματος γενήσεται
γαίᾳ νεκρῷ τε τῷ τάδ' ἔξαιτουμένῳ.

ΟΔ. ἄλις κόρης σῆς θάνατος· οὐ προσοιστέος
ἄλλος πρὸς ἄλλῳ· μηδὲ τόνδ' ὡφείλομεν. 395

ΕΚ. πολλή γ' ἀνάγκη θυγατρὶ συνθανεῖν ἐμέ.

ΟΔ. πῶς; οὐ γὰρ οἶδα δεσπότας κεκτημένος.

[*clinging to Polyxena.*]

ΕΚ. ὅποια κιστὸς δρυὸς ὅπως τῆσδ' ἔξομαι.

ΟΔ. οὐκ, ἦν γε πείθῃ τοῖσι σοῦ σοφωτέροις.

ΕΚ. ὡς τῆσδ' ἔκουσα παιδὸς οὐ μεθήσομαι. 400

ΟΔ. ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἄπειμ' αὐτοῦ λιπών.

ΠΟΛΤΞ. μῆτερ, πιθοῦ μοι· καὶ σύ, παῖ Λαερτίου,

[*gently putting her mother away.*]

χάλα τοκεῦσιν εἰκότως θυμουμένοις.

σύ τ', ὁ τάλαινα, τοῖς κρατοῦσι μὴ μάχου.

βούλει πεσεῖν πρὸς οὐδας, ἐλκῶσαι τε σὸν 405

γέροντα χρῶτα πρὸς βίαν ὡθουμένη,

ἀσχημονῆσαι τ' ἐκ νέου βραχίονος

σπασθεῖσ'; ἀ πείσει· μὴ σύ γ'; οὐ γὰρ ἔξιον.

[*she embraces her mother for the last time.*]

ἀλλ', ὁ φίλη μοι μῆτερ, ἥδιστην χέρα

δὸς καὶ παρειὰν προσβαλεῖν παρηίδι. 410

ώς οὔποτ' αὖθις, ἀλλὰ ἦν πανύστατοι
ἀκτῖνα κύκλον θ' ἡλίου προσόψομαι.
τέλος δέχει δὴ τῶν ἐμῶν προσφθεγμάτωι.
ὦ μῆτερ, ὦ τεκοῦσ', ἄπειμι δὴ κάτω—

They lament together.

ΕΚ. ὦ θύγατερ, ήμεῖς δ' ἐν φάει δουλεύσομεν. 415

ΠΟΛΤΞ. ἄνυμφος, ἀνυμέναιος, ὃν μ' ἔχρην τυχεῖν.

ΕΚ. οἰκτρὰ σύ, τέκνον, ἀθλία δ' ἐγὼ γυνή.

ΠΟΛΤΞ. ἐκεῖ δ' ἐν Ἀιδου κείσομαι χωρὶς σέθει.

ΕΚ. οἵμοι τί δράσω; ποῖ τελευτήσω βίον;

ΠΟΛΤΞ. δούλη θανοῦμαι, πατρὸς οὐσ' ἐλευθέρου.

ΕΚ. ήμεῖς δὲ πεντήκοντά γ' ἄμμοροι τέκνων. 421

ΠΟΛΤΞ. τί σοι πρὸς Ἐκτορὸν ή γέροντ' εἴπω πόσιν;

ΕΚ. ἄγγελλε πατῶν ἀθλιωτάτην ἐμέ.

ΠΟΛΤΞ. ὦ στέρνα μαστοί θ' οἵ μ' ἐθρέψαθ' ήδεως.

ΕΚ. ὦ τῆς ἀώρου θύγατερ ἀθλία τύχης. 425

ΠΟΛΤΞ. χαῖρ', ὦ τεκοῦσα, χαῖρε Κασάνδρα τέ μοι—

ΕΚ. χαίρουσιν ἄλλοι, μητρὶ δ' οὐκ ἔστιν τόδε.

ΠΟΛΤΞ. ὅ τ' ἐν φιλίπποις Θρηξὶ Πολύδωρος κάσις.

ΕΚ. εἰ ζῆ γένεται πάτερ δέ, ἀδε πάτη δυστυχῶ.

ΠΟΛΤΞ. ζῆ καὶ θανούσης ὅμμα συγκλείσει τὸ σόν. 430

ΕΚ. τέθνηκ' ἔγωγε πρὶν θαεῖν κακῶν ὕπο.

[She leaves her mother and turns to ODYSSEUS.]

ΠΟΛΤΞ. κόμιζ', 'Οδυσσεῦ, μ' ἀμφιθεὶς κάρα
πέπλοις·

ώς πρὶν σφαγῆναι γ' ἐκτέτηκα καρδίαν
θρήνοισι μητρός, τὴνδε τ' ἐκτήκω γόοις. 434
ῳ φῶς προσειπεῖν γὰρ σὸν ὄνομ' ἔξεστί μοι,
μέτεστι δ' οὐδὲν πλὴν ὅσον χρόνον ξίφους
βαίνω μεταξὺ καὶ πυρᾶς Ἀχιλλέως.

EK. [fainting in the arms of her attendants.] οἱ γώ·
προλείπω· λύεται δέ μου μέλη.

ῳ θύγατερ, ἄψαι μητρός, ἐκτεινον χέρα,
δός μὴ λίπης μ' ἄπαιδ', ἀπωλόμην, φίλαι.

[POLYXENA is led out, with her head veiled. HECUBA lies on the stage, her face wrapped in her robes.]

[ώς τὴν Λάκαιναν ξύγγονον Διοσκόροιν 441
Ἐλένην ἴδοιμι· διὰ καλῶν γὰρ ὄμμάτων
αἴσχιστα Τροίαν εἶλε τὴν εὐδαίμονα.]

[The CHORUS sings.]

Sorrows of the captive Trojan women.

XO. αὔρα, ποντιὰς αὔρα, στρ. α.
ἄτε ποντοπόρους κομίζεις 445
θοὰς ἀκάτους ἐπ' οἶδμα λίμνας,
ποῖ με τὰν μελέαν πορεύσεις;
τῷ δουλόσυνος πρὸς οἶκον
κτηθεῖσ' ἀφίξομαι;
ἢ Δωρίδος ὄρμον αἴας, 450
ἢ Φθιάδος. ἐνθα καλλίστων ὑδάτων πατέρα
φυσὶν Ἀπιδανὸν γύας λιπαίνειν:

ἢ νάσων, ἀλιήρει ἀντ. α'.
κώπᾳ πεμπομέναν τάλαιναν,
οἰκτρὰν βιοτὰν ἔχουσαν οἴκοις,
ἔνθα πρωτόγονός τε φοῖνιξ
δάφνα θ' ἱεροὺς ἀνέσχε 456



ARTEMIS WITH CHAPLET AND BOW. (From the statue in the Louvre.)

πτόρθους Λατοῖ φίλα 460
ώδινος ἄγαλμα δίας;
σὺν Δηλιάσιν τε κούραις Ἀρτέμιδός τε θεῖς
χρυσέαν ἀμπυκα τόξα τ' εὐλογήσω: 465
ἢ Παλλάδος ἐν πόλει στρ. β'.

τᾶς καλλιδίφρου τ' Ἀθαναίας ἐνκροκέφπεπλῳ
 ζεύξομαι ἄρματι πώλους, 469
 ἐν δαιδαλέαισι ποικίλλουσ' ἀνθοκρόκοισι
 πήναις,
 ἦ Τιτάνων γενεάν,
 τὰν Ζεὺς ἀμφιπύρῳ 473
 κοιμίζει φλογμῷ Κρονίδας;



RECEIVING THE SACRED VESTMENT OF PALLAS. (From the frieze of the Parthenon, in the British Museum.)

ώμοι τεκέων ἐμῶν, ἀντ. β'.
 ὥμοι πατέρων, χθονός θ', ἀ καπνῷ κατερεί-
 πεται
 τυφομένα, δορίληπτος
 ὑπ' Ἀργεῖων ἐγὼ δ' ἐν ξείνᾳ χθονὶ δὴ
 κέκλημαι

δούλα, λιποῦσ' Ἀσίαν,
Εὐρώπας θεράπναν
ἀλλάξασ', "Αἰδα θαλάμους.

481

The sacrifice has been offered. Talthybius comes to fetch Hecuba to perform the funeral rites.

ΤΑΛΘΥΒΙΟΣ.

ποῦ τὴν ἄνασσαν δήποτ' οὖσαν Ἰλίου
Ἐκάβην ἀν ἐξεύροιμι, Τρωάδες κόραι : 485
ΧΟ. αὕτη πέλας σου, νῦτ' ἔχουσ' ἐπὶ χθονί,
Ταλθύβιε, κεῖται, συγκεκλημένη πέπλοις.

[*seeing Hecuba lying on the ground.*]

ΤΑ. // ὦ Ζεῦ, τί λέξω ; πότερά σ' ἀνθρώπους ὀρᾶν :
ἢ δόξαν ἄλλως τήνδε κεκτῆσθαι μάτην
ψευδῆ, δοκοῦντας δαιμόνων εἶναι γένος, 490
τύχην δὲ πάντα τὰν βροτοῖς ἐπισκοπεῖν :
οὐχ ἥδ' ἄνασσα τῶν πολυχρύσων Φρυγῶν ;
οὐχ ἥδε Πριάμου τοῦ μέγ' ὀλβίου δάμαρ ;
καὶ νῦν πόλις μὲν πᾶσ' ἀνέστηκεν δορί,
αὕτη δὲ δούλη, γραῦς, ἄπαις, ἐπὶ χθονὶ 495
κεῖται, κόνει φύρουσα δύστηνον κάρα.
φεῦ φεῦ. γέρων μέν εἰμι· ὅμως δέ μοι θαυεῖν
εἴη, πρὶν αἰσχρᾶ περιπεσεῖν τύχη τινί.

ἀνίστασ', ὦ δύστηνε, καὶ μετάρσιον

πλευρὰν ἔπαιρε καὶ τὸ πάλλευκον κάρα. 500

ΕΚ. [slowly rising.] ἔα τίς οὖτος σῶμα τούμον
οὐκ ἔας

κεῖσθαι : τί κινεῖς μ', ὅστις εἰ, λυπουμένην ;

ΤΑ. Ταλθύβιος ἥκω, Δαναϊδῶν ὑπηρέτης,
Ἄγαμέμνονος πέμψαντος, ὃ γύναι, μέτα.
ΕΚ. [with sudden joy.] ὡς φίλτατ', ἄρα κάμ'
ἐπισφάξαι τάφῳ 505
δοκοῦν Ἀχαιοῖς ἥλθες; ὡς φίλ' ἀν λέγοις.
σπεύδωμεν, ἐγκονῶμεν, ἥγου μοι, γέρον.
ΤΑ. [gently.] σὴν παῖδα κατθανοῦσαν ὡς θάψῃς,
γύναι,
ἥκω μεταστείχων σε· πέμπουσιν δέ με
διστοί τ' Ἀτρεῖδαι καὶ λεὼς Ἀχαιϊκός. 510
ΕΚ. [in deep despondency.] οἴμοι, τί λέξεις; οὐκ ἄρ'
ώς θανουμένους
μετῆλθες ἡμᾶς, ἀλλὰ σημανῶν κακά;
ὅλωλας, ὃ πᾶι, μητρὸς ἀρπασθεῖσ' ἄπο·
ἡμεῖς δ' ἄτεκνοι τούπι σ'. ὃ τάλαιν' ἐγώ.

How did her daughter die?

πῶς καί νιν ἐξεπράξατ'; ἄρ' αἰδούμενοι; 515
ἢ πρὸς τὸ δεινὸν ἥλθεθ', ὡς ἐχθράν, γέρον,
κτείνοντες; εἰπέ, καίπερ οὐ λέξων φίλα.

He tells the story of the sacrifice.

ΤΑ. [hardly restraining his tears.] διπλᾶ με χρῆζεις
δάκρυα κερδᾶναι, γύναι,
σῆς παιδὸς οἰκτῷ· νῦν τε γὰρ λέγων κακὰ
τέγξω τόδ' ὅμμα, πρὸς τάφῳ θ', ὅτ'
ῳλλυτο. 520
παρῆν μὲν ὄχλος πᾶς Ἀχαιϊκοῦ στρατοῦ
πλήρης πρὸ τύμβου σῆς κόρης ἐπὶ σφαγάς·

λαβὼν δ' Ἀχιλλέως παῖς Πολυξένην χερὸς
ἔστησ' ἐπ' ἄκρου χώματος, πέλας δ' ἐγώ.
λεκτοί τ' Ἀχαιῶν ἔκκριτοι νεανίαι 525
σκίρτημα μόσχου σῆς καθέξοντες χεροῦν
ἔσποντο· πλῆρες δ' ἐν χεροῦν λαβὼν δέπιας
πάγχρυστον αἴρει χειρὶ παῖς Ἀχιλλέως
χοὺς θανόντι πατρί· σημαίνει δέ μοι
σιγὴν Ἀχαιῶν παντὶ κηρῦξαι στρατῷ. 530
κάγῳ παραστὰς εἰπον ἐν μέσοις τάδε·
σιγᾶτ', Ἀχαιοί, σίγα πᾶς ἔστω λεώς·
σίγα, σιώπα· νήνεμον δ' ἔστησ' ὄχλον.

The son of Achilles prays to his father.

οἱ δ' εἰπεν, ὦ παῖ Πηλέως, πατὴρ δ' ἐμός,
δέξαι χοάς μοι τάσδε κηλητηρίους, 535
νεκρῶν ἀγωγούς· ἐλθὲ δ', ὡς πίης μέλαν
κόρης ἀκραιφνὲς αἷμ', δ' σοι δωρούμεθα
στρατός τε κάγῳ· πρευμενῆς δ' ἡμῖν γενοῦ,
λῦσαι τε πρύμνας καὶ χαλινωτήρια
νεῶν δὸς ἡμῖν, πρευμενοῦς τ' ἀπ' Ἰλίου 540
νόστου τυχόντας πάντας ἐς πάτραν μολεῖν.
τοσαῦτ' ἔλεξε, πᾶς δ' ἐπηγύξατο στρατός.

Polyxena prays to be allowed to die free.

εἶτ' ἀμφίχρυσον φάσγανον κώπης λαβὼν
ἔξειλκε κολεοῦ, λογάσι δ' Ἀργείων στρατοῦ
νεανίαις ἔνευσε παρθένον λαβεῖν. 545
η δ', ὡς ἐφράσθη, τόνδ' ἐσήμηνεν λόγον·

ω̄ τὴν ἐμὴν πέρσαντες Ἀργεῖοι πόλιν,
ἐκοῦσαι θυήσκω μή τις ἄψηται χροὸς
τούμου· παρέξω γὰρ δέρην εὐκαρδίως.
ἐλευθέραν δέ μ', ὡς ἐλευθέρα θάνω, 550
πρὸς θεῶν μεθέντες κτείνατ· ἐν νεκροῖσι γὰρ
δούλη κεκλῆσθαι βασιλὶς οὐσ' αἰσχύνομαι.
λαοὶ δ' ἐπερρόθησαν, Ἀγαμέμνων τ' ἀναξ
εἰπεν μεθεῖναι παρθένον νεανίαις.
[οἱ δ', ὡς τάχιστ' ἥκουσαν ὑστάτην ὅπα, 555
μεθῆκαν, οὗπερ καὶ μέγιστον ἦν κράτος.]

Polyxena prepares for the sacrifice.

κἀπεὶ τόδ' εἰσήκουσε δεσποτῶν ἔπος,
λαβοῦσα πέπλους ἐξ ἄκρας ἐπωμίδος
ἔρρηξε λαγόνος εἰς μέσον παρ' ὄμφαλόν,
μαστούς τ' ἔδειξε στέρνα θ', ὡς ἀγάλματος
κάλλιστα· καὶ καθεῖσα πρὸς γαῖαν γόνου
ἔλεξε πάντων τλημονέστατον λόγον. 562
ἴδον τόδ', εὶ μὲν στέρνον, ω̄ νεανία,
παίειν προθυμεῖ, παῖσον, εὶ δ' ὑπ' αὐχένα
χρῆζεις, πάρεστι λαιμὸς εὐτρεπῆς ὅδε. 565

The sacrifice.

ὁ δ' οὐ θέλων τε καὶ θέλων, οἴκτῳ κόρης,
τέμνει σιδήρῳ πνεύματος διαρροάς·
κρουνοὶ δ' ἔχώρουν· ἡ δὲ καὶ θυήσκουσ' ὄμως
πολλὴν πρόνοιαν εἰχεν εὐσχήμως πεσεῖν,
κρύπτουσ' ἀ κρύπτειν ὄμματ' ἀρσένων χρεών.

The Achaeans are eager to do her body honour, and reproach those who take no part.

ἐπεὶ δ' ἀφῆκε πνεῦμα θανατίμῳ σφαγῇ, 571
οὐδεὶς τὸν αὐτὸν εἶχεν Ἀργείων πόνον,
ἀλλ' οἱ μὲν αὐτῶν τὴν θανοῦσαν ἐκ χερῶν
φύλλοις ἔβαλλον, οἱ δὲ πληροῦσιν πυρὰν



THE SACRIFICE OF POLYXENA AT THE TOMB OF ACHILLES. (From the Tabula Iliaca and vase-paintings.)

κορμοὺς φέροντες πευκίους, ὁ δ' οὐ φέρων 575
πρὸς τοῦ φεροντος τοιάδ' ἥκουεν κακά·
ἔστηκας, ὥς κάκιστε, τῇ νεάνιδι
οὐ πέπλον, οὐδὲ κόσμον ἐν χεροῖν ἔχων;
οὐκ εἰ τι δώσων τῇ περίσσῃ εὐκαρδίῳ

ψυχήν τ' ἀρίστη: τοιάδ' ἀμφὶ σῆς λέγω 580
 παιδὸς θαρούσης· εὐτεκνωτάτην δέ σε
 πασῶν γυναικῶν δυστυχεστάτην θ', ὁρῶ.

These evils are from the gods.

ΧΟ. δεινόν τι πῆμα Ηριαμίδαις ἐπέζεσε
 πόλει τε τὴμῇ· θεῶν ἀναγκαῖον τόδε.

Hecuba muses upon her daughter's noble character. It is the power of noble birth, which always bears good fruit. Yet there is something in a good bringing up.

ΕΚ. ὁ θύγατερ, οὐκ οἶδ' εἰς ὅ τι βλέψω κακῶν,
 πολλῶν παρόντων· ἦν γὰρ ἄψωμαι τινος, 586
 τόδ' οὐκ ἐᾶ με, παρακαλεῖ δ' ἐκεῖθεν αὖ
 λύπη τις ἄλλη διάδοχος κακῶν κακοῖς.
 καὶ νῦν τὸ μὲν σὸν ὕστε μὴ στένειν πάθος
 οὐκ ἀν δυναίμην ἐξαλείψασθαι φρενός· 590
 τὸ δ' αὖ λίαν παρεῖλες, ἀγγελθεῖσά μοι
 γενναιός. / οὐκον δεινόν, εἰ γῆ μὲν κακὴ
 τυχοῦσα καιροῦ θεόθεν εὗ στάχυν φέρει,
 χρηστὴ δ' ἀμαρτοῦσ' ὅν χρεὼν αὐτὴν τυχεῖν
 κακὸν δίδωσι καρπόν, ἀνθρωποι δ' ἀεὶ 595
 ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός,
 ὁ δ' ἐσθλὸς ἐσθλός, οὐδὲ συμφορᾶς ὑπο
 φύσιν διέφθειρ', ἀλλὰ χρηστός ἐστ' ἀεὶ;
 ἄρ' οἱ τεκόντες διαφέρουσιν, ἢ τροφαι;
 ἔχει γε μέντοι καὶ τὸ θρεφθῆναι καλῶς 600
 δίδαξιν ἐσθλοῦν· τοῦτο δ' ἦν τις εὗ μάθη,

οἰδεν τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθών.
καὶ ταῦτα μὲν δὴ νοῦς ἐτόξευσεν μάτην.

[*Turning to TALTHYBIUS.*]

Let none touch her daughter until she comes.

σὺ δ' ἐλθὲ καὶ σήμηνον Ἀργείοις τάδε,
μὴ θιγγάνειν μοι μηδέν', ἀλλ' εἴργειν ὄχλον
τῆς παιδός. ἐν τοι μυρίῳ στρατεύματι δοῦ
ἀκόλαστος ὄχλος ναυτική τ' ἀναρχία
κρείσσων πυρός, κακὸς δ' ὁ μή τι δρῶν κακόν.

She bids her aged attendant fetch water for the lustration.
She will herself do what she can.

σὺ δ' αὖ λαβοῦσα τεῦχος, ἀρχαία λάτρι,
βάψασ' ἔνεγκε δεῦρο ποντίας ἀλός, 610
ώς παιδα λουτροῖς τοῖς πανυστάτοις ἐμὴν
νύμφην τ' ἄνυμφον παρθένον τ' ἀπάρθενον
λούσω προθῶμαι θ', ως μὲν ἀξία, πόθεν;
(οὐκ ἀν δυναίμην.) ως δ' ἔχω τί γὺρ πάθω;
κόσμον τ' ἀγείρασ' αἰχμαλωτίδων πάρα, 615
αἱ μοι πάρεδροι τῶνδ' ἔσω σκηνωμάτων
ναιούσιν, εἴ τις τοὺς νεωστὶ δεσπότας
λαθοῦσ' ἔχει τι κλέμμα τῶν αὐτῆς δόμων.

‘How are the mighty fallen !’

ὦ σχήματ' οἴκων, ὦ ποτ' εὐτυχεῖς δόμοι,
ὦ πλεῖστ' ἔχων κάλλιστά τ', εὐτεκνώτατε 620
Πρίαμε, γεραιά θ' ἥδ' ἐγὼ μήτηρ τέκνων,

ώς ἐς τὸ μηδὲν ἥκομεν, φρονήματος
τοῦ πρὸν στερέντες. εἰτα δῆτ’ ὁγκούμεθα
ὅ μέν τις ἡμῶν πλουσίοις ἐν δόμασιν,
ὅ δ’ ἐν πολίταις τίμιος κεκλημένος. 625
τὰ δ’ οὐδέν· ἄλλως φροντίδων βουλεύματα,
γλώσσης τε κόμποι. κεῖνος ὀλβιώτατος,
ὅτῳ κατ’ ἥμαρ τυγχάνει μηδὲν κακόν.

[*They all go out. The CHORUS sings.*]

'The curse upon the daughters of Troy and Hellas. Paris is the cause of all.'

ΧΟ.	έμοὶ χρῆν συμφοράν,	στρ.
	έμοὶ χρῆν πημοιὰν γενέσθαι,	630
	Ίδαιαν ὅτε πρῶτον ὕλαν	
	Ἄλεξανδρος εἰλατίναν	
ἐπάμεθ', ἄλιον ἐπ' οἶδμα ναυστολήσων		
	Ἐλένας ἐπὶ λέκτρα, τὰν	
	καλλίσταν ὁ χρυσοφαῆς	635
	Ἄλιος αὐγάζει.	
πόνοι γὰρ καὶ πόνων		ἀντ.
ἀνάγκαι κρείστονες κυκλοῦνται.		
κοινὸν δ' ἐξ ιδίας ἀνοίας		640
κακὸν τῷ Σιμουντίδῃ γὰ		
δλέθριον ἔμολε, συμφορά τ' ἀπ' ἄλλων.		
ἐκρίθη δ' ἔρις, ἀν ἐν Ἱ-		
δα κρίνει τριστὰς μακάρων		645
παιδίας ἀνήρ βούτας,		
	ἐπωδ.	
ἐπὶ δορὶ καὶ φόνῳ καὶ ἐμῶν μελάθρων λόβαι-		

στένει δὲ καὶ τις ἀμφὶ τὸν εὔροον Εὐρώταν
 Λάκαινα πολυδάκρυτος ἐν δόμοις κόρα, 651
 πολιόν τ' ἐπὶ κράτα μάτηρ
 τέκνων θανόντων τίθεται
 χέρα, δρύπτεται τε παρειὰν 655
 δίαιμον ὄνυχα τιθεμένα σπαραγμοῖς.

[*The aged female attendant returns, bearing the body of POLYDORUS, covered with a cloth.*]



THE JUDGMENT OF PARIS. (From vase-paintings.)

ΘΕΡΑΠΑΙΝΑ.

γυναικες, Ἐκάβη ποῦ ποθ' ἡ παναθλία,
 ἡ πάντα νικῶσ' ἄνδρα καὶ θῆλυν σπορὰν
 κακοῖσιν; οὐδεὶς στέφανον ἀνθαιρήσεται. 660

ΧΟ. τί δ', ὁ τάλαινα σῆς κακογλώσσου βοῆς ;
ώς οὕποθ' εὔδει λυπρά σου κηρύγματα.

ΘΕ. Ἐκάβῃ φέρω τόδ' ἄλγος· ἐν κακοῖσι δὲ
οὐ ράδιον βροτοῖσιν εὐφημεῖν στόμα.

[HECUBA enters from the tents behind.]

ΧΟ. καὶ μὴν περῶσα τυγχάνει δόμων ὑπο 665
ηδ', ἐσ δὲ καιρὸν σοῖσι φαίνεται λόγοις.

ΘΕ. ὁ παντάλαινα, κάτι μᾶλλον ἡ λέγω,
δέσποιν', ὅλωλας, οὐκέτ' εἰ βλέπουσα φῶς,
ἄπαις, ἀνανδρος, ἀπολις ἐξεφθαρμένη.

ΕΚ. οὐ καινὸν εἶπας, εἰδόσιν δ' ὧνείδιτας. 670

[seeing the corpse.]

ἀτὰρ τί νεκρὸν τόνδε μοι Πολυξένης
ηκεις κομίζουσ', ἡς ἀπηγγέλθη τάφος
πάντων Ἀχαιῶν διὰ χερὸς σπουδὴν ἔχειν;

ΘΕ. [aside] ηδ' οὐδὲν οἶδεν, ἀλλά μοι Πολυξένην
θρηνεῖ, νέων δὲ πημάτων οὐχ ἀπτεται. 675

ΕΚ. οἱ γὰρ τάλαινα, μῶν τὸ βακχεῖον κάρα
τῆς θεσπιωδοῦ δεῦρο Κασάνδρας φέρεις ;

ΘΕ. ζῶσαν λέλακας, τὸν θανόντα δ' οὐ στένεις
τόνδ'. [uncovering the body.] ἀλλ' ἀθρησον
σῶμα γυμνωθὲν νεκροῦ,
εἴ σοι φανεῖται θαῦμα καὶ παρ' ἐλπίδας. 680

Hecuba recognizes her son, and breaks out into cries of grief.

ΕΚ. οἴμοι, βλέπω δὴ παιῶ ἐμὸν τεθνηκότα
Πολύδωρον, ὃν μοι Θρῆξ ἐσφέζεις οἴκοις ἀνήρ.

ἀπωλόμην δύστηνος, οὐκέτ' εἰμὶ δή.

ῳ τέκνον, τέκνον,

αἰαῖ, κατάρχομαι νόμον 685

βακχεῖον, ἐξ ἀλάστορος

ἀρτιμαθῆς κακῶν.

ΘΕ. ἔγνως γὰρ ἄτην παιδός, ὥδυστηνε σύ;

ΕΚ. ἄπιστ' ἄπιστα, καινὰ καινὰ δέρκομαι.

ἔτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ. 690
οὐδέποτ' ἀστένακτος, ἀδάκρυτος ἀμέρα ἐπι-
σχήσει.

ΧΟ. δείν', ὥ τάλαιρα, δεινὰ πάσχομεν κακά.

How did he die?

ΕΚ. ὥ τέκνον, τέκνον ταλαίνας ματρός, 695
τίνι μόρῳ θυήσκεις, τίνι πότμῳ κεῖσαι; πρὸς
τίνος ἀνθρώπων;

ΘΕ. οὐκ οἶδ'. ἐπ' ἀκταῖς νιν κυρῶ θαλασσίαις.

ΕΚ. ἐκβλητον, ἡ πέσημα φουνίου δορός,
ἐν ψαμάθῳ λευρῷ; 700

ΘΕ. πόντον νιν ἐξήνεγκε πελάγιος κλύδων.

Alas! her dream has come true.

ΕΚ. ὤμοι, αἰαῖ, ἔμαθον ἔνυπτον ὁμμάτων
ἐμῶν ὄψιν, οὐδὲ παρέβα με φάσμα μελανό-
πτερον,
ἀν εἰσεῖδον ἀμφὶ τέκνον, οὐκέτ' ὄντα Διὸς
ἐν φάει.

Who was the murderer?

ΧΟ. *τίς γάρ νιν ἔκτειν'; οἵσθ' ὄνειρόφρων φράσαι;*

ΕΚ. *έμος ἔμος ξένος, Θρήκιος ἵππότας, ἵν' ὁ γέρων πατὴρ ἔθετό νιν κρύψας.* 710

ΧΟ. *ώμοι, τί λέξεις; χρυσὸν ὡς ἔχοι κτανόν;*

ΕΚ. *ἄρρητ', ἀνωνύμαστα, θαυμάτων πέρα, οὐχ ὅστι', οὐδὲ ἀνεκτά. ποῦ δίκα ξένων; 715 ὁ κατάρατ' ἀνδρῶν, ὡς διεμοιράσω χρόα, σιδαρέω τεμὼν φασγάνῳ μέλεα τοῦδε παιδός, οὐδὲ φύκτισας.* 720

ΧΟ. *ὁ τλῆμον, ὡς σε πολυπονωτάτην βροτῶν δαιμῶν ἔθηκεν, ὅστις ἐστί σοι βαρύς.*

[*ΑΓΑΜΕΜΝΟΝ is seen entering from the back.*]

*ἄλλ' εἰσορῶ γὰρ τοῦδε δεσπότου δέμας
Αγαμέμνονος, τούνθένδε σιγῶμεν, φίλαι.* 725

ΑΓΑΜΕΜΝΩΝ.

He chides Hecuba for her delay.

Ἐκάβη, τί μέλλεις παιδὰ σὴν κρύπτειν τάφῳ ἀλθοῦσ' ἐφ' οἵσπερ Ταλθύβιος ἥγγειλέ μοι μὴ θιγγάνειν σῆς μηδέν' Ἀργείων κόρης: ἡμεῖς μὲν οὖν ἔθμεν, οὐδὲ ψαύομεν· σὺ δὲ σχολάζεις, ὅστε θαυμάζειν ἔμέ. 730 ἥκω δὲ ὑποστελῶν σε· τὰκείθεν γὰρ εὐ

πεπραγμέν⁹ ἐπτίν, [sadly] εἰ τι τῶνδ' ἐστὶν
καλῶς.

[*seeing the corpse*] ἔω τίν' ἄνδρα τόνδ' ἐπὶ σκηναῖς ὁρῶ
θανόντα Τρώων; οὐ γὰρ Ἀργείων, πέπλοι
δέμας περιπτύσσοντες ἀγγέλλουσί μοι. 735

ΕΚ. [*aside with her back to AGAMEMNON.*] δύστην,
εμαυτὴν γὰρ λέγω λέγουσα σέ,

Ἐκάβη, τί δράσω; πότερα προσπέσω γόνιν
Ἀγαμέμνονος τοῦδ', ἢ φέρω σιγῇ κακά;

ΑΓ. [*wonderingly.*] τί μοι προσώπῳ νῶτον
ἐγκλίνασα σὸν 739

δύρει, τὸ πραχθὲν δ' οὐ λέγεις, τίς ἔσθ' ὅδε.

ΕΚ. [*aside.*] ἀλλ' εἴ με δούλην πολεμίαν ήγούμενος
γονάτων ἀπώσαιτ', ἀλγος ἀν προσθείμεθα.

ΑΓ. οὗτοι πέφυκα μάντις, ὥστε μὴ κλύων
ἐξιστορῆσαι σῶν ὁδὸν βουλευμάτων. 744

ΕΚ. [*aside.*] ἀρ ἐκλογῆζομαί γε πρὸς τὸ δυσμενὲς
μᾶλλον φρένας τοῦδ', ὅντος οὐχὶ δυσμενοῦς:

ΑΓ. [*hotly.*] εἴ τοι με βούλει τῶνδε μηδὲν εἰδέναι,
ἐσ ταύτὸν ἥκεις· καὶ γὰρ οὐδ' ἐγὼ κλύειν.

ΕΚ. [*aside.*] οὐκ ἀν δυναίμην τοῦδε τιμωρεῖν ἅτερ
τέκνοισι τοῖς ἐμοῖσι. τί στρέφω τάδε: 750
τολμᾶν ἀνάγκη, καν τύχω καν μὴ τύχω.

[*She turns to AGAMEMNON and kneels before him in supplication, touching his hand and beard.*]

Ἀγάμεμνον, ἵκετεύω σε τῶνδε γονάτων
καὶ σοῦ γενέλου δεξιᾶς τ' εὐδαιμονος.

ΑΓ. τί χρῆμα μαστεύουσα; μῶν ἐλεύθερον
αἰῶνα θέσθαι; ράδιον γάρ ἐστί σοι. 755

ΕΚ. οὐδῆτα· τοὺς κακοὺς δὲ τιμωρουμένη,
αἰῶνα τὸν ξύμπαντα δουλεῦσαι θέλω.

ΑΓ. καὶ δὴ τίν' ἡμᾶς εἰς ἐπάρκεσιν καλεῖς;

ΕΚ. οὐδέν τι τούτων ὅν σὺ δοξάζεις, ἄναξ.

[*pointing to the body.*] ὁρᾶς νεκρὸν τόνδ', οὐ κατα-
στάζω δάκρυ; 760

ΑΓ. ὁρῶ· τὸ μέντοι μέλλον οὐκ ἔχω μαθεῖν.

ΕΚ. τοῦτον ποτ' ἔτεκον κάφερον ζώνης ὑπό.

ΑΓ. ἔστιν δὲ τίς σῶν οὗτος, ὡς τλῆμον, τέκνων;

ΕΚ. οὐ τῶν θανόντων Πριαμιδῶν ὑπ' Ἰλίῳ.

ΑΓ. ἦ γάρ τιν' ἄλλον ἔτεκες ἢ κείνους, γύναι; 765

ΕΚ. ἀνόνητά γ', ὡς ἔοικε, τόνδ' ὅν εἰσορᾶς.

ΑΓ. ποῦ δ' ὅν ἐτύγχαν', ἡνίκ' ὄλλυτο πτόλις;

ΕΚ. πατήρ νιν ἐξέπεμψεν, ὁρρωδῶν θανεῖν.

ΑΓ. ποῖ τῶν τότ' ὄντων χωρίσας τέκνων μόνον;

ΕΚ. ἐς τήνδε χώραν, οὗπερ ηύρεθη θανών. 770

ΑΓ. πρὸς ἄνδρ', ὃς ἄρχει τῆσδε Πολυμήστωρ
χθονός;

ΕΚ. ἐνταῦθ' ἐπέμφθη πικροτάτου χρυσοῦ φύλαξ.

ΑΓ. θνήσκει δὲ πρὸς τοῦ καὶ τίνος πότμου τυχῶν;

ΕΚ. τίνος δ' ὑπ' ἄλλου; Θρῆξ νιν ὄλεσε ξένος.

ΑΓ. ὡς τλῆμον, ἦ που χρυσὸν ἡράσθη λαβεῖν; 775

ΕΚ. τοιαῦτ', ἐπειδὴ ξυμφορὰν ἔγνω Φρυγῶν.

ΑΓ. ηὗρες δὲ ποῦ νιν, ἦ τίς ἦνεγκεν νεκρόν;

ΕΚ. [*pointing to the attendant.*] ἦδ', ἐντυχοῦσα πον-
τίας ἀκτῆς ἔπι.

ΑΓ. τοῦτον ματεύουσ', ἦ πονοῦσ' ἄλλον πόνον;

ΕΚ. λούτρος φέρετ' οἴσουσ' ἐξ ἀλὸς Πολυξένη. 780

ΑΓ. κτανών νιν, ὡς ἔοικεν, ἐκβάλλει ξένος.

ΕΚ. θαλασσόπλαγκτόν γ', ὡδε [pointing to the wounds on the body.] διατεμῶν χρόου.

ΑΓ. ὡ σχετλία σὺ τῶν ἀμετρήτων πόνων.

ΕΚ. ὅλωλα, κούδεν λοιπόν, Ἀγάμεμνον, κακῶν.

ΑΓ. φεῦ φεῦ· τίς οὕτω δυστυχῆς ἔφυ γυνή; 785

ΕΚ. οὐκ ἔστιν, εἰ μὴ τὴν τύχην αὐτὴν λέγοις.

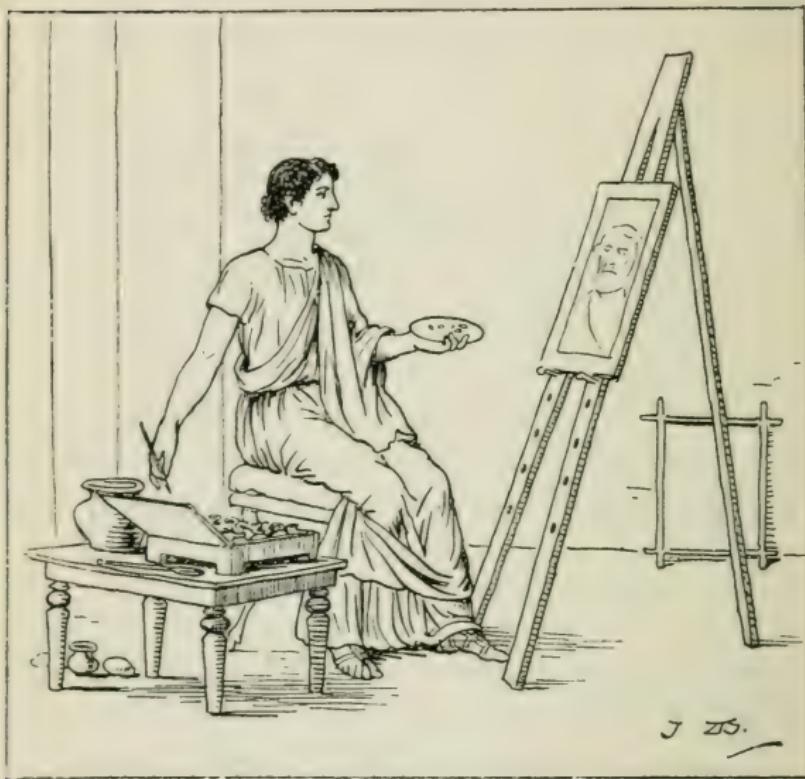
She appeals to Agamemnon.

ἀλλ' ὁνπερ οὕνεκ' ἀμφὶ σὸν πίπτω γόνυ,
ἄκουστον εἰ μὲν ὅσιά σοι παθεῖν δοκῶ,
στέργοιμ' ἄν· εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ
τιμωρὸς ἀνδρὸς ἀνοσιωτάτου ξένου, 790
ὅς οὕτε τοὺς γῆς τέρθεν οὕτε τοὺς ἄνω
δείσας δέδρακεν ἔργον ἀνοσιώτατον·
κοινῆς τραπέζης πολλάκις τυχῶν ἐμοί,
ξενίας τ' ἀριθμῷ πρῶτος ὃν ἐμῶν ξένων.
τυχῶν δ' ὅσων δεῖ καὶ λαβὼν προμηθίαν, 795
ἔκτεινε, τύμβου δ', εἰ κτανεῖν ἐβούλετο,
οὐκ ἡξίωσεν, ἀλλ' ἀφῆκε πόντιον.

Nothing is mightier than law. Let Agamemnon beware of disregarding it.

ἴμεις μὲν οὖν δοῦλοί τε κάσθενεῖς ἵστως·
ἀλλ' οἱ θεοὶ σθένουσι χῶ κείνων κρατῶν
νόμος· νόμῳ γάρ τοὺς θεοὺς ἡγούμεθα, 800
καὶ ζῶμεν ἄδικα καὶ δίκαιοι ὡρισμένοι·
ὅς εἰς σ' ἀνελθὼν εἰ διαφθαρήσεται,
καὶ μὴ δίκην δώσουσιν οἵτινες ξένους
κτείνουσιν ἡ θεῶν οἵτινες ξένους

οὐκ ἔστιν οὐδὲν τῶν ἐν ἀνθρώποις ἵστον. 805
 ταῦτ' οὖν ἐν αἰσχρῷ θέμενος αἰδέσθητί με,
 οἴκτειρον ἡμᾶς, ὡς γραφεύς τ' ἀποσταθεὶς
 ἵδού με κἀνάθρησον οἵ ἔχω κακά.



AN ARTIST AT WORK. (From Pompeian wall-paintings.)

τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν,
 εὐπαις ποτ' οὖσα, νῦν δὲ γραῦς ἄπαις θ' ἄμα,
 ἄπολις, ἔρημος, ἀθλιωτάτη βροτῶν. 811

[AGAMEMNON makes as though he would go away.]

οῖμοι τάλαινα, ποῖ μ' ὑπεξάγεις πόδα :
ἔοικα πράξειν οὐδέν· ὡς τάλαιν' ἐγώ.

Hecuba laments that she has not learnt the art of persuasion.

τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα
μοχθοῦμεν ὡς χρὴ πάντα καὶ μαστεύομεν,
πειθὼ δὲ τὴν τύραννον ἀνθρώποις μόνην 816
οὐδέν τι μᾶλλον ἐσ τέλος σπουδάζομεν
μισθοὺς διδόντες μανθάνειν, ἵν' ἦν ποτὲ
πείθειν ἢ τις βούλοιτο, τυγχάνειν θ' ἄμα ;
πῶς οὖν ἔτ' ἀν τις ἐλπίσαι πράξειν καλῶς :
οἱ μὲν τοσοῦτοι παῖδες οὐκέτ' εἰσὶ μοι, 821
αὐτὴ δ' ἐπ' αἰσχροῖς αἰχμάλωτος οἴχομαι
καπνὸν δὲ πόλεως τόνδ' [pointing to the smoke
rising from the plain of Troy.] ὑπερθρωσκονθ'
όρῳ.

She appeals to him by his love for Cassandra, her daughter.

καὶ μήν,—ἴσως μὲν τοῦ λόγου κενὸν τόδε,
Κύπριν προβάλλειν ἀλλ' ὅμως εἰρήσεται·
πρὸς σοῖς πλευροῖς παῖς ἐμὴ κοιμίζεται 826
ἡ φοιβὰς ἦν καλοῦσι Κασάνδρα Φρύγες.
ποῦ τὰς φίλας δῆτ' εὐφρόνας δείξεις, ἄναξ,
ἡ τῶν ἐν εὐνῇ φιλτάτων ἀσπασμάτων
χάριν τίν' ἔξει παῖς ἐμή, κείνης δ' ἐγώ ; 830
ἄκουε δή μνω τὸν θανόντα τόνδ' ὄρας ;
τοῦτον καλῶς δρῶν ὄντα κηδεστὴν σέθεν

δράστεις. ἐνός μοι μῦθος ἐνδεής ἔτι. 835
 [with impassioned earnestness.] εἴ μοι γένοιτο
 φθόγγος ἐν βραχίοσι

καὶ χερσὶ καὶ κόμαισι καὶ ποδῶν βάσει,
 ἢ Δαιδάλου τέχναισιν ἢ θεῶν τινός,
 ὡς πάνθ' ὁμαρτῆ σῶν ἔχοιτο γουνάτων
 κλαίοντ', ἐπισκήπτοντα παντοίους λόγους.
 ὁ δέσποτ', ὁ μέγιστον Ἑλλησιν φάος, 841
 πιθοῦ, παράσχεις χεῖρα τῇ πρεσβύτιδι
 τιμωρόν, εἴ καὶ μηδέν ἐστιν, ἀλλ' ὅμως.
 ἐσθλοῦ γάρ ἀνδρὸς τῇ δίκῃ θ' ὑπηρετεῖν
 καὶ τοὺς κακοὺς δρᾶν πανταχοῦ κακῶς ἀεί. 845

Strange is the irony of fate.

ΧΟ. δεινόν γε, θυητοῖς ὡς ἅπαντα συμπίτνει·
 καὶ τὰς ἀνάγκας οἱ νόμοι διώρισαν,
 φίλους τιθέντες τούς γε πολεμιωτάτους,
 ἔχθρούς τε τοὺς πρὸν εὐμενεῖς ποιούμενοι.

Agamemnon would help her if he could, but he fears the army.

ΑΓ. [doubtfully.] ἐγὼ σὲ καὶ σὸν παῖδα καὶ τύχας
 σέθεν, 850

Ἐκάβη, δι' οἴκτου χεῖρά θ' ἵκεσίαν ἔχω,
 καὶ βούλομαι θεῶν θ' οὕνεκ' ἀνόσιον ξένον
 καὶ τοῦ δικαίου τήνδε σοι δοῦναι δίκην,
 εἴ πως φανείη γ' ὥστε σοὶ τ' ἔχειν καλῶς,
 στρατῷ τε μὴ δόξαιμι Κασάνδρας χάριν 855
 Θρήκης ἄνακτι τόνδε βουλεῦσαι φόνον.

εἴστιν γὰρ ἡ ταραγμὸς ἐμπέπτωκέ μοι·
 τὸν ἄνδρα τοῦτον φίλιον ἥγεῖται στρατός,
 τὸν κατθανόντα δ' ἔχθρον· εἰ δὲ σοὶ φίλος
 ὅδ' εἴστι, χωρὶς τοῦτο κούκουν στρατῷ. 860
 πρὸς ταῦτα φρόντιζ· ὡς θέλοντα μέν μ'
 ἔχεις

σοὶ ξυμπονῆσαι καὶ ταχὺν προσαρκέσαι,
 βραδὺν δ', Ἀχαιοῖς εἰ διαβληθήσομαι.

ΕΚ. [bitterly.] φεῦ·

οὐκ εἴστι θυητῶν ὅστις εἴστι ἐλεύθερος·
 ἡ χρημάτων γὰρ δοῦλός εἴστιν ἡ τύχης, 865
 ἡ πλῆθος αὐτὸν πόλεος ἡ νόμων γραφαὶ
 εἰργουσι τρόποις.

Let Agamemnon at least allow her to take vengeance on Polymestor.

επεὶ δὲ ταρβεῖς τῷ τ' ὄχλῳ πλέον νέμεις,
 ἐγώ σε θήσω τοῦδ' ἐλεύθερον φόβου.
 ξύνισθι μὲν γάρ, ἵν τι βουλεύσω κακὸν 870
 τῷ τόνδ' ἀποκτείναντι, συνδράσης δὲ μή.
 ἵν δ' ἐξ Ἀχαιῶν θόρυβος ἡ πικουρία
 πάσχοντος ἀνδρὸς Θρηκὸς οὖα πείσεται
 φανῆ τις, εἰργε μὴ δοκῶν ἐμὴν χάριν. 874
 τὰ δ' ἄλλα, θάρσει, πάντ' ἐγὼ θήσω καλῶς.

What does Hecuba mean to do?

ΑΓ. πῶς οὖν; τί δράσεις; πότερα φάσγανον
 χερὶ¹
 λαβοῦστα γραίᾳ φῶτα βάρβαρον κτενεῖς,

ἢ φαρμάκοισιν, ἢ πικουρίᾳ τίνι;

τίς σοι ξυνέσται χείρ; πόθεν κτήσει φίλους;

ΕΚ. [pointing to the tents of the Trojan women.] στέγαι
κεκεύθασ' αἴδε Τρωάδων ὄχλον. 880

ΑΓ. τὰς αἰχμαλώτους εἶπας, Ἐλλήνων ἄγραν;

ΕΚ. Ξὺν ταῖσδε τὸν ἐμὸν φονέα τιμωρήσομαι.

ΑΓ. καὶ πῶς γυναιξὶν ἀρσένων ἔσται κράτος;

ΕΚ. δεινὸν τὸ πλῆθος, Ξὺν δόλῳ τε δύσμαχον.

ΑΓ. δεινόν τὸ μέντοι θῆλυ μέμφομαι γένος. 885

ΕΚ. τί δ'; οὐ γυναικες εἶλον Αἰγύπτου τέκνα,
καὶ Λῆμνον ἄρδην ἀρσένων ἔξφκισταν;
ἀλλ' ὡς γενέσθω τόνδε μὲν μέθες λόγον,
πέμψον δέ μοι τήνδ' ἀσφαλῶς διὰ στρατοῦ
γυναικα. [turning to the attendant.] καὶ σὺ
Θρηκὶ πλαθεῖστα ξένῳ 890

λέξον, Καλεῖ σ' ἄνασσα δήποτ' Ἰλίου

Ἐκάβη, σὸν οὐκ ἔλαστον ἢ κείνης χρέος,

καὶ παιδας· ὡς δεῖ καὶ τέκν' εἰδέναι λόγους

τοὺς ἔξ ἐκείνης. [to AGAMEMNON.] τὸν δὲ τῆς
νεοσφαγοῦς

Πολυξένης ἐπίσχες, Ἀγάμεμνον, τάφον, 895

ώς τώδ' ἀδελφῷ πλησίον μιᾶ φλογί,

δισσὴ μέριμνα μητρί, κρυφθῆτον χθονί.

Hecuba's prayer prevails.

ΑΓ. [doubtfully and with evident reluctance.] ἔσται
τάδ' οὔτως· καὶ γὰρ εἰ μὲν ἦν στρατῷ
πλοῦς, οὐκ ἀν εἶχον τήνδε σοι δοῦναι χάριν·
νῦν δ', οὐ γὰρ ἵησ' οὐρίας πνοὰς θεός, 900

μένειν ἀνάγκη πλοῦν ὄρῳντας ἥσυχον.
γένοιτο δ' εὖ πως· πᾶσι γὰρ κοινὸν τόδε,
ἰδίᾳ θ' ἐκάστῳ καὶ πόλει, τὸν μὲν κακὸν
κακόν τι πάσχειν, τὸν δὲ χρηστὸν εὐτυχεῖν.

[*The body of Polydorus is carried out. All leave the stage, except Hecuba, who remains wrapped in thought.*]

[*The Chorus sings.*]

‘The Capture of Troy.’

XO. σὺ μέν, ὦ πατρὶς Ἰλιάς, στρ. α'.
τῶν ἀπορθήτων πόλις οὐκέτι λέξει·
τοῖον Ἑλλάνων νέφος ἀμφί σε κρύπτει
δορὶ δὴ δορὶ πέρσαν.
ἀπὸ δὲ στεφάναν κέκαρσαι 910
πύργων, κατὰ δ' αἰθάλου
κηλίδ' οἰκτροτάταν κέχρωσαι·
τάλαιν', οὐκέτι σ' ἐμβατεύσω.
μεσονύκτιος ὡλλύμαν, ἀντ. α'.
ἡμος ἐκ δείπνων ὑπνος ἥδυς ἐπ' ὄσσοις 915
σκιδναται, μολπᾶν δ' ἄπο καὶ χοροποιῶν
θυσιῶν καταπαύσας
πόσις ἐν θαλάμοις ἔκειτο,
ξυστὸν δ' ἐπὶ παστάλῳ, 920
ναύταν οὐκέθ' ὄρῳν ὅμιλον
Τροίαν Ἰλιάδ' ἐμβεβῶτα.
ἐγὼ δὲ πλόκαμον ἀναδέτοις στρ. β'.
μίτραισιν ἐρρυθμιζόμαν
χρυσέων ἐνόπτρων 925
λεύσσουσ' ἀτέρμονας εἰς αὐγάς,

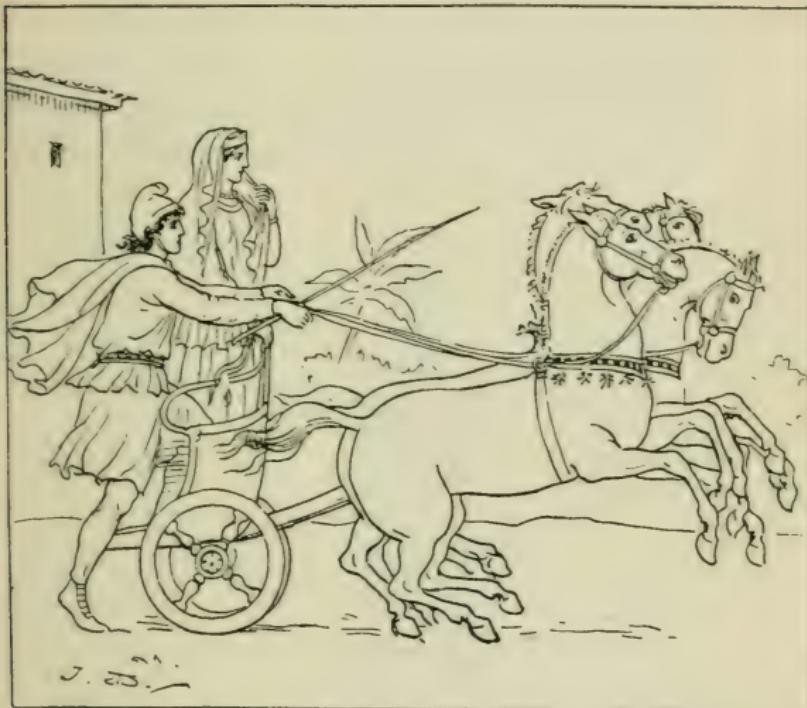
ἐπιδέμνιος ὡς πέσοιμ' ἐς εὐνάν.
 ἀνὰ δὲ κέλαδος ἔμολε πόλιν
 κέλευσμα δ' ἦν κατ' ἄστυ Τροίας τόδ'. ὡ
 παῖδες Ἐλλάνων, πότε δὴ πότε τὰν 930
 Ἰλιάδα σκοπιὰν πέρσαντες ἥξετ' οἴκους;
 λέχη δὲ φίλια μονόπεπλος ἀντ. β'.
 λιποῦσα, Δωρὶς ὡς κόρα,



LADY WITH A MIRROR. (From a vase-painting.)

σεμνὰν προσίζουσ' 935
 οὐκ ἦνυστ' Ἀρτεμιν ἀ τλάμων.
 ἄγομαι δὲ θανόντ' ίδοῦσ' ἀκοίταν
 τὸν ἐμὸν ἄλιον ἐπὶ πέλαγος,
 πόλιν τ' ἀποσκοποῦσ', ἐπεὶ νόστιμον
 ναῦς ἐκίνησεν πόδα καὶ μ' ἀπὸ γᾶς 940
 ὥρισεν Ἰλιάδος, τάλαιν', ἀπεῖπον ἄλγει,

τὰν τοῖν Διοσκόροιν Ἐλέγαν κάσιν Ἰδαιόν
τε βούταν ἐπωδ.
αἰνόπαριν κατάρα διδοῦσ', ἐπεί με γὰς 946
ἐκ πατρώας ἀπώλεσεν



PARIS CARRYING AWAY HELEN. (From a relief in the British Museum.)

ἐξώκισέν τ' οἴκων γάμος, οὐ γάμος, ἀλλ'
ἀλάστορός τις οἴζυς. 950
ἄν μήτε πέλαγος ἄλιον ἀπαγάγοι πάλιν,
μήτε πατρῶον ἵκοιτ' ἐς οἴκον.

[POLYMESTOR enters, dressed as a Thracian king, and carrying two spears. He is accompanied by his children and attendants. He speaks to ΉΕCUBA with hypocritical sympathy.]

ΠΙΟΛΤΜΗΣΤΩΡ.

ῳ φίλτατ’ ἀνδρῶν Πρίαμε, φιλτάτη δὲ σύ,
Ἐκάβη, δικρύω σ’ εἰσορῶν πόλιν τε σήν,
τήν τ’ ἀρτίως θανοῦσαν ἔκγονον σέθεν. 955



A KING WITH TWO SCEPTRES, IN PHRYGIAN OR THRACIAN DRESS.
(From a vase-painting from Canosa.)

φεῦ.

οὐκ ἔστιν οὐδὲν πιστὸν οὐτ’ εὐδοξία
οὐτ’ αὖ καλῶς πράσσοντα μὴ πράξειν κακῶς,
φύρουσι δ’ αὐτὰ θεοὶ πάλιν τε καὶ πρόσω,
ταραγμὸν ἐντιθέντες, ὡς ἀγνωσίᾳ

σέβωμεν αὐτούς· ἀλλὰ ταῦτα μὲν τί δεῖ 960
θρηνεῖν, προκόπτοντ' οὐδὲν ἐς πρόσθεν κακῶν;
σὺ δ' εἴ τι μέμφει τῆς ἐμῆς ἀπουσίας,
σχέσ· τυγχάνω γὰρ ἐν μέσοις Θρήκης ὄροις
ἀπών, ὅτ' ἥλθες δεῦρο· ἐπεὶ δ' ἀφικόμην,
ἥδη πόδ' ἔξω δωμάτων αἴροντί μοι 965
ἐς ταῦτὸν ἥδε συμπίτνει δμωὶς σέθεν,
λέγουσα μύθους ὡν κλύων ἀφικόμην.

ΕΚ. [keeping her face averted.] αἰσχύνομαί σε προσ-
βλέπειν ἐναντίον,

Πολυμῆστορ, ἐν τοιοῖσδε κειμένῃ κακοῖς.
ὅτῳ γὰρ ὥφθην εὐτυχοῦσ', αἰδώς μ' ἔχει 970
ἐν τῷδε πότμῳ τυγχάνουσ', οὐδὲ εἰμὶ νῦν,
κούκ ἀν δυναίμην προσβλέπειν σ' ὄρθαις
κόραις.

ἀλλ' αὐτὸ μὴ δύσνοιαν ἡγήσῃ σέθεν,
Πολυμῆστορ· ἄλλως δ' αἴτιόν τι καὶ νόμος,
γυναικας ἀνδρῶν μὴ βλέπειν ἐναντίον. 975

Polymestor asks why Hecuba has sent for him.

ΠΟΛΤΜ. καὶ θαῦμά γ' οὐδέν. ἀλλὰ τίς χρεία
σ' ἐμοῦ;

τίς χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα;

ΕΚ. ἴδιον ἐμαυτῆς δῆ τι πρὸς σὲ βούλομαι
καὶ παῖδας εἰπεῖν σους· ὀπάονας δέ μοι
χωρὶς κέλευσον τῶνδ' ἀποστῆναι δόμων. 980
ΠΟΛΤΜ. [to his attendants.] χωρεῖτ. ἐν ἀσφαλεῖ
γὰρ ἥδ' ἐρημία.

[The attendants go out.]

φίλη μὲν εἰ σύ, προσφιλές δέ μοι τόδε
στράτευμ' Ἀχαιῶν. ἀλλὰ σημαίνειν σε χρὴ
τί χρὴ τὸν εὐ πράσσοντα μὴ πράσσοντιν εὐ
φίλοις ἐπαρκεῖν· ως ἔτοιμός εἰμ' ἐγώ. 985

Hecuba asks after Polydorus.

ΕΚ. πρῶτον μὲν εἰπὲ παιδί, ὃν ἔξ εμῆς χερὸς
Πολύδωρον ἔκ τε πατρὸς ἐν δόμοις ἔχεις,
εἰ ζῆ· τὰ δ' ἄλλα δεύτερόν σ' ἐρήσομαι.

ΠΟΛΤΜ. μάλιστα· τούκείνου μὲν εὐτυχεῖς μέρος.

ΕΚ. [with subtle irony.] ὡς φίλταθ', ως εὐ καξίως
σέθεν λέγεις. 990

ΠΟΛΤΜ. τί δῆτα βούλει δεύτερον μαθεῖν ἐμοῦ;

ΕΚ. εἰ τῆς τεκούσης τῆσδε μέμνηται τί μου.

ΠΟΛΤΜ. καὶ δεῦρο γ' ως σὲ κρύφιος ἔζητει
μολεῖν.

Is the money safe?

ΕΚ. χρυσὸς δὲ σῶς, ὃν ἤλθειν ἔκ Τροίας ἔχων;

ΠΟΛΤΜ. σῶς, ἐν δόμοις γε τοῖς ἐμοῖς φρου-
ρούμενος. 995

ΕΚ. σῶσόν νυν αὐτόν, μηδ' ἔρα τῶν πλησίον.

ΠΟΛΤΜ. ἥκιστ'. ὀναίμην τοῦ παρόντος, ὡς γύναι.

ΕΚ. οἵσθ' οὖν ἄλεξαι σοί τε καὶ παισὶν θέλω;

ΠΟΛΤΜ. οὐκ οἶδα· τῷ σῷ τοῦτο σημανεῖς λόγῳ.

ΕΚ. ἔστω φιληθεὶς ως σὺ νῦν ἐμοὶ φιλεῖ. 1000

ΠΟΛΤΜ. τί χρῆμα, ὃ κάμε καὶ τέκν' εἰδέναι
χρεῶν;

ΕΚ. [lowering her voice.] χρυσοῦ παλαιαὶ Πριαμιδῶν
κατώρυχες.

ΠΟΛΤΜ. ταῦτ' ἔσθ' ἀ βούλει παιδὶ σημῆναι σέθεν;

ΕΚ. μάλιστα, διὰ σοῦ γάρ εὐσεβὴς ἀνήρ.

ΠΟΛΤΜ. τί δῆτα τέκνων τῶνδε δεῖ παρουσίας;

ΕΚ. ἄμεινον, ἦν σὺ κατθάνης, τούσδ' εἰδέναι. 1006

ΠΟΛΤΜ. καλῶς ἔλεξας· τῆδε καὶ σοφώτερον.

ΕΚ. οἶσθ' οὖν Ἀθάνας Ἰλίας ἵνα στέγαι;

ΠΟΛΤΜ. ἐνταῦθ' ὁ χρυσός ἐστι; σημεῖον δὲ τί;

ΕΚ. [mysteriouslly.] μέλαινα πέτρα γῆς ὑπερτέλλουσ' ἄνω. 1010

ΠΟΛΤΜ. ἔτ' οὖν τι βούλει τῶν ἐκεῖ φρύγειν ἐμοί;

ΕΚ. σῶσαι σε χρήμαθ' οἷς συνεξῆλθον θέλω.

ΠΟΛΤΜ. ποῦ δῆτα, πέπλων ἐντός, ἢ κρύψασ' ἔχεις;

ΕΚ. σκύλων ἐν ὅχλῳ ταῖσδε σωζεται στέγαις.

ΠΟΛΤΜ. ποῦ δέ; αὖδ' Ἀχαιῶν ναύλοχοι περιπτυχαί.

ΕΚ. [pointing to the women's tents.] ἴδιαι γυναικῶν αἰχμαλωτίδων στέγαι. 1016

ΠΟΛΤΜ. [half reluctantly.] τάνδον δέ πιστά, κάρσένων ἐρημία;

ΕΚ. οὐδεὶς Ἀχαιῶν ἔνδον, ἀλλ' ἡμεῖς μόναι.

ἀλλ' ἔρπ' ἐς οἴκους· καὶ γὰρ Ἀργεῖοι νεῶν λῦσαι ποθοῦσιν οἴκαδ' ἐκ Τροίας πόδα. 1020
ώς πάντα πράξας ὅν σε δεῖ στείχης πάλιν
ξὺν παισὶν οὗπερ τὸν ἐμὸν φύκισας γόνον.

HECUBA goes into the tents with POLYESTOR and his children.

[The CHORUS sings.]

‘The doom of POLYMESTOR.’

ΧΟ. οῦπω δέδωκας, ἀλλ' ἵσως δώσεις δίκην,
ἀλίμενόν τις ὡς εἰς ἄντλον πεσὼν 1025
λέχριος, φίλας καρδίας
ἀμέρσας βίον. τὸ γὰρ ὑπέγγυον
δίκαιος καὶ θεοῖσιν οὐδὲν ξυμπίτνει, 1030
οὐδέθριον, οὐδέθριον κακόν.
Ψεύσει σ' ὁδοῦ τῆσδ' ἐλπίς, οὐ σ' ἐπήγαγε
θανάτιμον πρὸς Ἄιδαν, ἵω ἵω τάλας·
ἀπολέμω δὲ χειρὶ λείψεις βίον.

[*The shrieks of POLYMESTOR are heard from within.*]

ΠΟΛΤΜ. ὄμοι, τυφλοῦμαι φέγγος οὐμάτων
τάλας. 1035
ΧΟ. ἡκούσατο ἀνδρὸς Θρηκὸς οἰμωγήν, φίλαι;
ΠΟΛΤΜ. ὄμοι μάλιστας, τέκνα, δυστήνου
σφαγῆς.

ΧΟ. φίλαι, πέπρακται καίν' ἔσω δόμων κακά.
ΠΟΛΤΜ. ἀλλ' οὐτι μὴ φύγητε λαιψηρῷ ποδὶ·
βάλλων γὰρ οἴκων τῶνδ' ἀναρρήξω μυχούς.
ἰδού, βαρείας χειρὸς ὄρμάται βέλος. 1041

[*The CHORUS rush towards the stage.*]

ΧΟ. βούλεσθε ἐπεισπέσωμεν; ὡς ἀκμὴ καλεῖ
Ἐκάβη παρεῖναι Τρωάσιν τε συμμάχους.

[*HECUBA enters followed by other women.*]

ΕΚ. ἄραστε, φείδου μηδέν, ἐκβάλλων πύλας·
οὐ γάρ ποτε ὄμμα λαμπρὸν ἐνθήσεις κόραις,
οὐ παιδας ὄψει ζῶντας, οὐδὲν ἔκτειν' ἐγώ. 1046

ΧΟ. ἡ γὰρ καθεῖλες Θρῆκα καὶ κρατεῖς ξένου,
δέσποινα, καὶ δέδρακας οἴάπερ λέγεις ;

ΕΚ. ὅψει νιν αὐτίκ' ὅντα δωμάτων πάρος
τυφλόν, τυφλῷ στείχοντα παραφόρῳ
ποδί, 1050

παίδων τε δισσῶν σώμαθ', οὓς ἔκτειν' ἔγω
ξὺν ταῖς ἀρίσταις Τρωάσιν· δίκην δέ μοι
δέδωκε χωρεῖ δ', ὡς ὄρᾶς, ὅδ' ἐκ δόμων.
ἀλλ' ἔκποδῶν ἀπειμι κάποιστήσομαι
θυμῷ ζέοντι Θρῆκι δυσμαχωτάτῳ. 1055

POLYMESTOR enters, a horrible sight, bleeding from his
wounds, and crawling on his hands and knees. At the
same time the bodies of his murdered children are
disclosed on a bier at the back of the stage.

ΠΟΛΤΜ. ὅμοι ἔγώ, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω;
τετράποδος βάσιν θηρὸς ὄρεστέρου
τιθέμενος ἐπὶ χεῖρα κατ' ἵχνος; ποίαν,
ταύταν ἡ τάνδ', ἐξαλλάξω 1061

τὰς ἀνδροφόνους μάρψαι χρῆζων
'Ιλιάδας, αἴ με διώλεσαν;
τάλαιναι κόραι τάλαιναι Φρυγῶν
ῷ κατάρατοι, ποῖ καί με φυγᾶ
πτώσσουσι μυχῶν; 1065

[Wildly stretching his hands to heaven.]

εἴθε μοι ὁμμάτων αἴματόεν βλέφαρον
ἀκέσαι' ἀκέσαιο, τυφλόν, "Αλιε,
φέγγος ἀπαλλάξας.

[He hears the steps of the women, as they stealthily move out
of his way.]

ἀᾶ.

σίγα, κρυπτὰν βάσιν αἰσθάνομαι
 τάνδε γυναικῶν. πᾶ πόδ' ἐπάξιας 1070
 σαρκῶν ὀστέων τ' ἐμπλησθῶ,
 θοίναν ἀγρίων θηρῶν τιθέμενος
 ἀρνύμενος λώβαν,
 λύμας ἀντίποιν' ἐμᾶς; ἵω τάλας
 ποι, πᾶ φέρομαι τέκν' ἔρημα λιπῶν 1075
 βάκχας Ἀιδον διαμοιρᾶσαι,
 σφακτὰν κυσί τε φοινίαν δαῖτ' ἀνήμερόν τ'
 οὐρείαν ἐκβολάν;
 πᾶ στῶ, πᾶ βῶ, πᾶ κάμψω,

[girding his long robe about him.]

ναῦς ὅπως ποντίοις πείσμασι λινόκροκον 1080
 φᾶρος στέλλων, ἐπὶ τάνδε συθεὶς
 τέκνων ἐμῶν φύλαξ ὀλέθριον κοίταν;

ΧΟ. ὁ τλῆμον, ὡς σοι δύσφορ' εἴργασται κακά·
 δράσαντι δ' αἰσχρὰ δεινὰ τάπιτίμια. 1086

ΠΟΛΤΜ. [shouting loudly for help.] αἰάι, ἵω Θρήκης
 λογχοφόρον, ἐνοπλον,
 εἴπιπόν τ' Ἀρει τε κάτοχον γένος. 1090
 ἵω Ἀχαιοί, ἵω Ἀτρεῖδαι,
 βοὰν ἀϋτῶ, βοάν·

ω ἵτε, μόλετε πρὸς θεῶν.
 κλύει τις, ἦ οὐδεὶς ἀρκέσει; τί μέλλετε;
 γυναικες ὥλεσάν με, 1095
 γυναικες αἰχμαλώτιδες.
 δεινὰ δεινὰ πεπόνθαμεν· ὥμοι ἐμᾶς λώβας.

ποῖ τράπωμαι, ποῖ πορευθῶ; 1099
 ἀμπτάμενος οὐράνιον ὑψιπετὲς ἐς μέλαθρον,
 Ὁρίων

ἢ Σείριος ἐνθα πυρὸς φλογέας
 ἀφίησιν ὅστων αὐγάς, ἢ τὸν Ἄιδα 1105
 μελανοχρῶται ποοθμὸν ἄξω τάλας;



SPEARMAN IN EASTERN DRESS. (From vase-paintings.)

ΧΟ. ξυγγνώσθ', ὅταν τις κρείστον' ἢ φέρειν κακὰ
 πάθη, ταλαίνης ἐξαπαλλάξαι ζόης.

[AGAMEMNON enters, hurriedly.]

ΑΓ. κραυγῆς ἀκούσας ἥλθον· οὐ γὰρ ἥσυχος
 πέτρας ὄρείας παῖς λέλακ' ἀνὰ στρατὸν 1110
 Ἡχὼ διδοῦσα θόρυβον. εἰ δὲ μὴ Φρυγῶν
 πύργους πεσόντας ἥσμεν Ἐλλήνων δορί,
 φόβον παρέσχεν οὐ μέσως ὅδε κτύπος.

ΠΟΛΤΜ. ὁ φίλτατ', ἡσθόμην γάρ, Ἀγάμεμνον,
σέθεν

φωνῆς ἀκούσας, εἰσορᾶς ἀ πάσχομεν; 1115

ΑΓ. [seeing POLYMESTOR.] ἔα.

Πολυμῆστορ ὁ δύστηνε, τίς σ' ἀπώλεσε;



THE NYMPH ECHO. (From a bas-relief on a lamp found in Athens.)

τίς ὅμμ' ἔθηκε τυφλόν, αἰμάξας κόρας,
παιδάς τε τούσδ' ἔκτεινεν; ἡ μέγαν χόλον
σοὶ καὶ τέκνοισιν εἰχεν, ὅστις ἦν ἄρα.

ΠΟΛΤΜ. Ἐκάβη με σὺν γυναιξὶν αἰχμαλωτίσιν
ἀπώλεσ', οὐκ ἀπώλεσ', ἀλλὰ μειζόνως. 1121

ΑΓ. τί φῆς; [to ΗΕCUBA.] σὺ τοῦργον εἴργασαι
τόδ', ώς λέγει;

σὺ τόλμαν, Ἐκάβη, τήνδ' ἔτλης ἀμήχανον;
ΠΟΛΤΜ. ὡμοι, τί λέξεις; ἦ γάρ ἐγγύς ἐστί που;
σήμηνον, εἰπὲ ποῦ 'σθ', ἵν' ἀρπάσας χεροῖν
διασπάσωμαι καὶ καθαιμάξω χρόα. 1126

POLYMESTOR makes a dash at HECUBA, but is seized by
AGAMEMNON.

ΑΓ. οὐτος, τί πάσχεις;

ΠΟΛΤΜ. πρὸς θεῶν σε λίστομαι,
μέθες μ' ἐφεῖναι τῇδε μαργῶσαν χέρα.

ΑΓ. ἵσχ'. ἐκβαλὼν δὲ καρδίας τὸ βάρβαρον
λέγ', ώς ἀκούσας σοῦ τε τῆσδέ τ' ἐν μέρει
κρίνω δικαίως, ἀνθ' ὅτου πάσχεις τάδε. 1131

Polymestor's defence. He murdered Polydorus for the
sake of the Achaeans.

ΠΟΛΤΜ. λέγοιμ' ἄν. ἦν τις Πριαμιδῶν νεώτατος
Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ¹
πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν,
ὕποπτος ὃν δὴ Τρωικῆς ἀλώσεως, 1135

τοῦτον κατέκτειν· ἀνθ' ὅτου δ' ἔκτεινά νιν,
ἄκουσον, ώς εῦ καὶ σοφῆ προμηθίᾳ.

ἔδεισα μὴ σοὶ πολέμιος λειφθεὶς ὁ παῖς
Τροίαν ἀθροίσῃ καὶ ξυνοικίσῃ πάλιν,

γνόντες δ' Ἀχαιοὶ ζῶντα Πριαμιδῶν τινα
Φρυγῶν ἐσ αὖταν αὐθις ἄρειαν στόλον, 1141

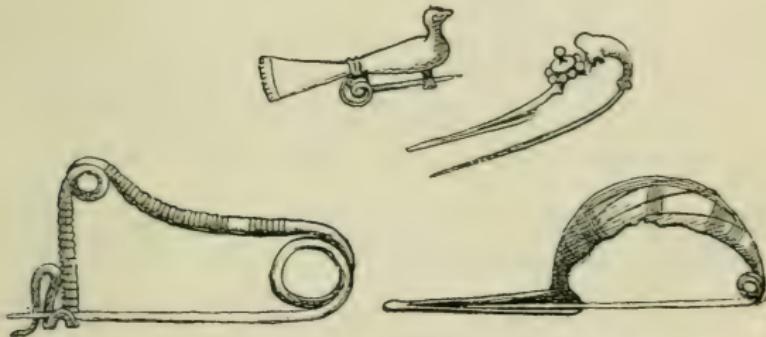
καπειτα Θρήκης πεδία τρίβοιεν τάδε

λεηλατοῦντες, γείτοσιν δ' εἴη κακὸν
Τρώων, ἐν φίπερ νῦν, ἄναξ, ἐκάμνομεν.

Story of the outrage. Hecuba enticed him within the tents. His children were murdered and his own eyes put out. He has suffered all this for killing Agamemnon's enemy.

Ἐκάβη δὲ παιδὸς γνοῦσα θανάσιμον μόρον
λόγω με τοιῷδ' ἥγαγ', ὡς κεκρυμμένας 1146
θήκας φράσουσα Πριαμιδῶν ἐν Ἰλίῳ
χρυσοῦ· μόνον δὲ σὺν τέκνοισί μ' εἰσάγει
δόμους, ἵν' ἄλλος μή τις εἰδείη τάδε.
Ἴζω δὲ κλίνης ἐν μέσῳ κάμψας γόνυ 1150
πολλαὶ δὲ χειρὸς αἱ μὲν ἐξ ἀριστερᾶς,
αἱ δ' ἔνθεν, ὡς δὴ παρὰ φίλῳ, Τρώων κόραι
θάκους ἔχουσαι, κερκίδ' Ἡδωνῆς χερὸς
ἥνουν, ὑπ' αὐγὰς τούσδε λεύσσουσαι πέπλους·
ἄλλαι δὲ κάμακα Θρηκίαν θεώμεναι 1155
γυμνόν μ' ἔθηκαν διπτύχου στολίσματος.
ὅσαι δὲ τοκάδες ἤσαν, ἐκπαγλούμεναι
τέκν' ἐν χεροῖν ἔπαλλον, ὡς πρόσω πατρὸς
γένοιντο διαδοχαῖς ἀμείβουσαι χερῶν.
καὶ τ' ἐκ γαληνῶν πῶς δοκεῖς προσφθεγμάτων
εὐθὺς λαβοῦσαι φάσγαν' ἐκ πέπλων ποθὲν
κεντοῦσι παιδας, αἱ δὲ πολεμίων δίκην 1162
ξυναρπάσασαι τὰς ἐμὰς εἶχον χέρας
καὶ κῶλα· παισὶ δ' ἀρκέσαι χρῆζων ἐμοῖς,
εἰ μὲν πρόσωπον ἐξανισταίην ἐμόν, 1165
κόμης κατεῖχον, εἰ δὲ κινοίην χέρας,

πλιγθει γυναικῶν οὐδὲν ἥννον τάλας.
 τὸ λοίσθιον δέ, πῆμα πήματος πλέον,
 ἔξειργάσαντο δείν· ἐμῶν γὰρ ὄμμάτων,
 πόρπας λαβοῦσαι, τὰς ταλαιπώρους κόρας
 κεντοῦσιν, αἰμάσσουσιν· εἰτ' ἀνὰ στέγας
 φυγάδες ἔβησαν· ἐκ δὲ πηδήσας ἐγὼ 1172
 θὴρ ὡς διώκω τὰς μιαιφόνους κύνας,
 ἀπαντ' ἐρευνῶν τοῖχον, ὡς κυνηγέτης,



GREEK BROOCHES. (From originals in the British Museum.)

βάλλων, ἀράσσων. τοιάδε σπεύδων χάριν
 πέπονθα τὴν σήν, πολέμιόν τε σὸν κτανών,
 Ἀγάμεμνον. ὡς δὲ μὴ μακροὺς τείνω
 λόγους,

εἴ τις γυναικας τῶν πρὸν ἐίρηκεν κακῶς, 1178
 ἢ οὐν λέγων τίς ἐστιν, ἢ μέλλει λέγειν,
 ἀπαντα ταῦτα συντεμὼν ἐγὼ φράσω. 1180
 γένος γὰρ οὔτε πόντος οὔτε γῆ τρέφει
 τοιόνδ· ὁ δ' ἀεὶ ξυντυχὼν ἐπίσταται.

ΧΟ. μηδὲν θρασύνου, μηδὲ τοῖς σαυτοῦ κακοῖς
τὸ θῆλυ συνθεὶς ὁδε πᾶν μέμψῃ γένος. 1184
[πολλαὶ γὰρ ἡμῶν αἱ μὲν εἴσ' ἐπίφθονοι,
αἱ δὲ εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν.]

Hecuba's defence. No words can make a bad cause good.

ΕΚ. Ἀγάμεμνον, ἀνθρώποισιν οὐκ ἔχρη ποτε
τῶν πραγμάτων τὴν γλῶσσαν ἵσχυειν πλέον.
ἀλλ' εἴτε χρήστ' ἔδρασε, χρήστ' ἔδει λέγειν,
εἴτ' αὖ πονηρά, τοὺς λόγους εἶναι σαθρούς,
καὶ μὴ δύνασθαι τάδικ' εὖ λέγειν ποτέ. 1191
σοφοὶ μὲν οὖν εἰσ' οἱ τάδ' ἡκριβωκότες,
ἀλλ' οὐ δύνανται διὰ τέλους εἶναι σοφοί,
κακῶς δὲ ἀπώλοντ'. οὕτις ἔξηλυξέ πω.

Polymestor's excuse for the murder is absurd. His lust for gold was the real cause.

καὶ μοι τὸ μὲν σὸν ὁδε φροιμίοις ἔχει. 1195
πρὸς τόνδε δὲ εἶμι, καὶ λόγοις ἀμείψομαι,
ὅς φῆσ 'Αχαιῶν πόνον ἀπαλλάσσων διπλοῦν
'Αγαμέμνονός θ' ἔκατι παιδὸν ἐμὸν κτανεῖν.
ἀλλ', ὁ κάκιστε, πρῶτα ποῦ ποτ' ἀν φίλον
τὸ βάρβαρον γένοιτ' ἀν Ἑλλησιν γένος;
οὕ ταῦν, δύναιτο. τίνα δὲ καὶ σπεύδων χάριν
πρόθυμος ἡσθα; πότερα κηδεύσων τινά,
ἢ ξυγγενῆς ὕν, ἢ τίν' αἰτίαν ἔχων; 1203
ἢ σῆς ἔμελλον γῆς τεμεῖν βλαστήματα
πλεύσαντες ἀθισ; τίνα δοκεῖς πείσειν τάδε;
ὁ χρυσός, εἰ βούλοιο τάληθῆ λέγειν, 1206
ἔκτεινε τὸν ἐμὸν παιδα καὶ κέρδη τὰ σά.

Why did he not kill Polydorus while the Trojans were still unconquered?

ἐπεὶ δίδαξον τοῦτο· πῶς, ὅτ' ηὐτύχει 1208
 Τροία, πέριξ δὲ πύργος εἰχ' ἔτι πτόλιν,
 ἔζη τε Πρίαμος, "Εκτορός τ' ἦνθει
 δόρυ, 1210

τί δ' οὐ τότ', εἴπερ τῷδ' ἐβουλήθης χάριν
 θέσθαι, τρέφων τὸν παιδα καν δόμοις ἔχων
 ἔκτεινας, ἢ ζῶντ' ἥλθες Ἀργείοις ἄγων;
 ἀλλ' ήνίχ' ἡμεῖς οὐκέτ' ἥμεν ἐν φάει, 1214
 καπνῷ δ' ἐσήμην' ἄστυ, — πολεμίων ὑπο,
 ξένον κατέκτας σὴν μολόντ' ἐφ' ἐστίαν.

He might have given the gold to the poor and exiled. The saving of Polydorus would have been to his credit.

πρὸς τοῖσδέ νυν ἄκουστον, ὡς φανῆς κακός.
 χρῆν σ', εἴπερ ἥσθα τοῖς Ἀχαιοῖσιν φίλος,
 τὸν χρυσὸν δὲν φῆς οὐ σόν, ἀλλὰ τοῦδ' ἔχειν,
 δοῦναι φέροντα πενομένοις τε καὶ χρόνον
 πολὺν πατρώας γῆς ἀπεξενωμένοις. 1221
 σὺ δ' οὐδὲ νῦν πω σῆς ἀπαλλάξαι χερὸς
 τολμᾶς, ἔχων δὲ καρτερεῖς ἔτ' ἐν δόμοις.
 καὶ μὴν τρέφων μὲν ὡς σε παιδὸν ἐχρῆν τρέφειν
 σώσας τε τὸν ἐμὸν εἰχεις ἀν καλὸν κλέος.
 ἐν τοῖς κακοῖς γὰρ ἀγαθοὶ σαφέστατοι 1226
 φίλοι· τὰ χρηστὰ δὲν αὐθ' ἔκαστ' ἔχει φίλους.
 εἰ δὲν ἐσπάνιζες χρημάτων, ὁ δὲν ηὐτύχει,
 θησαυρὸς ἀν σοι παιᾶς ὑπῆρχ' οὐμὸς μέγας.

νῦν δ' οὗτ' ἐκεῖνον ἄνδρ' ἔχεις σαυτῷ φίλον,
χρυσοῦ τ' ὄνησις οἴχεται παιδές τέ σοι, 1231
αὐτός τε πράσσεις ὥδε. [turning to ΑΓΑ-
ΜΕΜΝΟΝ.] σοὶ δ' ἐγὼ λέγω,

Ἀγάμεμνον, εἰ τῷδ' ἀρκέσεις, κακὸς φανεῖ·
οὗτ' εὐτεβῆ γάρ οὗτε πιστὸν οἷς ἔχρην,
οὐχ ὅσιον, οὐ δίκαιον εὖ δράσεις ξένον· 1235
αὐτὸν δὲ χαίρειν τοῖς κακοῖς σε φήσομεν
τοιοῦτον ὄντα· δεσπότας δ' οὐ λοιδορῶ.

ΧΟ. φεῦ φεῦ· βροτοῖσιν ὡς τὰ χρηστὰ πράγ-
ματα
χρηστῶν ἀφορμὰς ἐνδίδωστ' ἀεὶ λόγων.

Agamemnon gives judgment. Polymestor deserves his fate.

ΑΓ. ἀχθεινὰ μέν μοι τὰλλότρια κρίνειν κακά· 1240
ὅμως δὲ ἀνάγκη· καὶ γὰρ αἰσχύνην φέρει
πρᾶγμ' ἐς χέρας λαβόντ' ἀπώσασθαι τόδε.
ἔμοι δ', ἵν' εἰδῆς, οὗτ' ἐμὴν δοκεῖς χάριν
οὗτ' οὖν Ἀχαιῶν ἄνδρ' ἀποκτεῖναι ξένον,
ἀλλ' ὡς ἔχῃς τὸν χρυσὸν ἐν δόμοισι σοὶς.
λέγεις δὲ σαυτῷ πρόσφορ', ἐν κακοῖσιν ὥν.
τάχ' οὖν παρ' ὑμῖν ράδιον ξενοκτονεῖν· 1247
ημῖν δέ γ' αἰσχρὸν τοῖσιν Ἐλλησιν τόδε.
πῶς οὖν σε κρίνας μὴ ἀδικεῖν φύγω ψόγον;
οὐκ ἀν δυναίμην. ἀλλ' ἐπεὶ τὰ μὴ καλὰ 1250
πράσσειν ἐτόλμας, τλῆθι καὶ τὰ μὴ φίλα.

Polymestor prophesies an evil fate for Hecuba.

ΠΟΛΤΜ. οἴμοι, γυναικός, ώς ἔοιχ', ἡστάμενος
δούλης ὑφέξω τοῖς κακίσιν δίκην.

ΕΚ. οὐκον δικαίως, εἴπερ εἰργάσω κακά; 1254

ΠΟΛΤΜ. οἴμοι τέκνων τῶνδ' ὀμμάτων τ' ἐμῶν,
τάλας.

ΕΚ. ἀλγεῖς, τί δ' ἡμᾶς; παιδὸς οὐκ ἀλγεῖν
δοκεῖς;

ΠΟΛΤΜ. χαίρεις ὑβρίζουσ' εἰς ἔμ', ὥπανοῦργε σύ.

ΕΚ. οὐ γάρ με χαίρειν χρή σὲ τιμωρουμένην;

ΠΟΛΤΜ. ἀλλ' οὐ τάχ', ἡνίκ' ἂν σε ποντία νοτὶς

ΕΚ. μῶν ναυστολήσῃ γῆς ὄρους Ἐλληνίδος; 1260

ΠΟΛΤΜ. κρύψῃ μὲν οὖν πεσοῦσαν ἐκ καρχησίων.

ΕΚ. πρὸς τοῦ βιαίων τυγχάνουσαν ἀλμάτων;

ΠΟΛΤΜ. αὐτὴ πρὸς ιστὸν ναὸς ἀμβήσει ποδί.

ΕΚ. ὑποπτέροις νώτοισιν, ἢ ποίω τρόπῳ;

ΠΟΛΤΜ. κύων γενήσει πύρσ' ἔχουσα δέργματα.

ΕΚ. πῶς δ' οἶσθα μορφῆς τῆς ἐμῆς μετάστασιν;

ΠΟΛΤΜ. ὁ Θρηξὶ μάντις εἴπε Διόνυσος τάδε.

ΕΚ. σοὶ δ' οὐκ ἔχρησεν οὐδὲν ὡν ἔχεις κακῶν; 1268

ΠΟΛΤΜ. οὐ γάρ ποτ' ἀν σύ μ' εἶλες ὡδε σὺν
δόλῳ.

ΕΚ. θανοῦσα δ' ἡ ζῶσ' ἐνθάδ' ἐκπλήσω βίον; 1270

ΠΟΛΤΜ. θανοῦσα τύμβῳ δ' ὄνομα σῷ κεκλή-
σεται

ΕΚ. μορφῆς ἐπωδόν, ἢ τί, τῆς ἐμῆς ἐρεῖς;

ΠΟΛΤΜ. κυνὸς ταλαινῆς σῆμα, ναυτίλοις τέκμαρ.

ΕΚ. οὐδὲν μέλει μοι, σοῦ γέ μοι δόντος δίκην.

And for Cassandra.

ΠΟΛΤΜ. καὶ σήν γ' ἀνάγκη παιδα Κασσάνδραν
θανεῖν. 1275

ΕΚ. ἀπέπτυσ'. αὐτῷ ταῦτα σοὶ δίδωμ' ἔχειν.

ΠΟΛΤΜ. κτενεῖ νιν ἡ τοῦδ' ἄλοχος, οἰκουρὸς
πικρά.

ΕΚ. μήπω μανείη Τυνδαρὶς τοσόνδε παιᾶ.

And for Agamemnon.

ΠΟΛΤΜ. καῦτόν γε τοῦτον, πέλεκυν ἐξάρασ' ἄνω.

ΑΓ. οὗτος σύ, μαίνει, καὶ κακῶν ἐρῆς τυχεῖν; 1280

ΠΟΛΤΜ. κτεῖν', ὡς ἐν Ἀργει φόνια λουτρά σ'
ἀναμένει.

ΑΓ. [to the attendants.] οὐχ ἐλξετ' αὐτόν, δμῶες,
ἐκποδῶν βίᾳ;

ΠΟΛΤΜ. ἀλγεῖς ἀκούων; ΑΓ. οὐκ ἐφέξετε
στόμα;

ΠΟΛΤΜ. ἐγκλήετ'. εἴρηται γάρ.

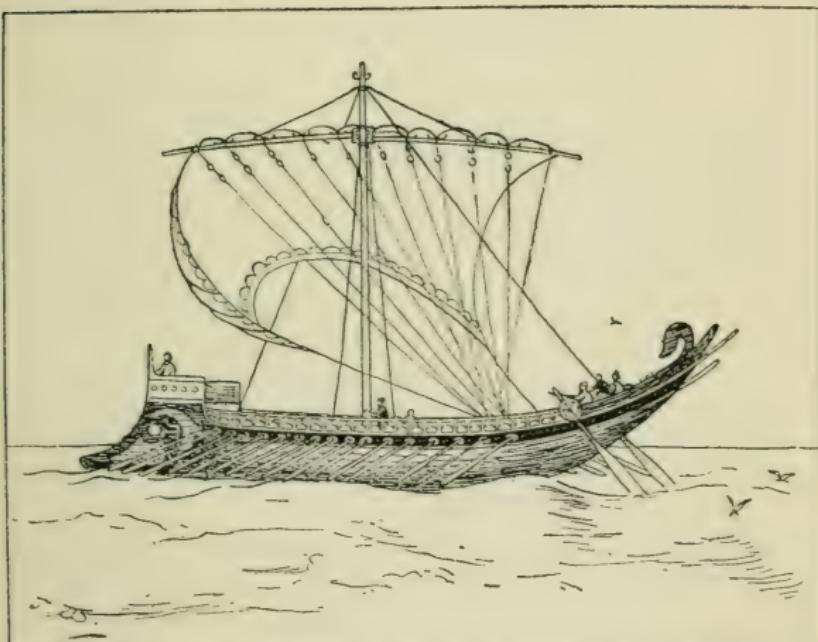
[*They seize POLYESTOR, gag him, and lead him away.*]

ΑΓ. οὐχ ὅσον τάχος
νήσων ἐρήμων αὐτὸν ἐκβαλεῖτέ ποι, 1285
ἐπείπερ οὕτω καὶ λίαν θραυστομεῖ;
Ἐκύβη, σὺ δ', ὁ τάλαινα, διπτύχους νεκροὺς
στείχουσα θάπτε· δεσποτῶν δὲ ὑμᾶς χρεῶν
σκηναῖς πελάζειν, Τρωάδες· καὶ γὰρ πνοὰς
πρὸς οἶκον ἥδη τάσδε πομπίμους ὄρῳ. 1290

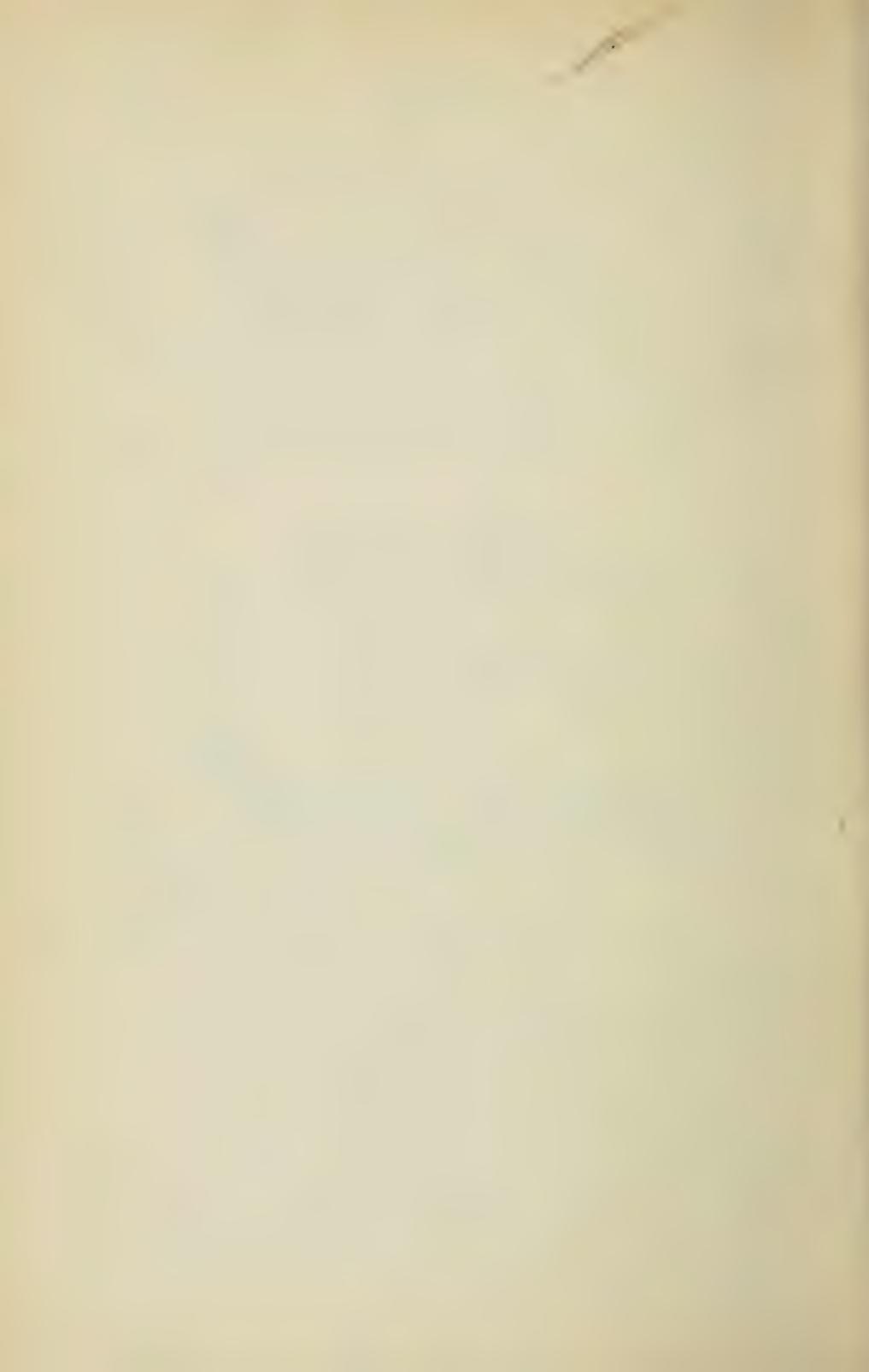
εὖ δ' ἐσ πάτραν πλεύσαιμεν, εὖ δὲ τὰν δόμοις
ἔχοντ' ἴδοιμεν, τῶνδ' ἀφειμένοι πόνων.

XO. ἴτε πρὸς λιμένας σκηνάς τε, φίλαι,
τῶν δεσποσύνων πειρασόμεναι
μόχθων· στερρὰ γὰρ ἀνάγκη. 1295

All go out, the CHORUS chanting the last three lines as they disappear from the orchestra.



GREEK SHIP. (From vase-paintings in the British Museum.)



NOTES

1-58. Prologos.

The ghost of Polydorus appears, and tells the story of his murder by his host Polymestor, prince of the Thracian Chersonese, to whom he had been entrusted by his father Priam, king of Troy. The shade of Achilles has demanded the sacrifice of his sister Polyxena. He has himself appeared in a dream to his mother Hecuba.

2. *Αιδης*, the god of the lower world.

ίνα, 'where,' with indicative.

χωρίς governs *θεῶν*.

φέκιστατ: lit. 'hath been made to dwell.' Translate, 'hath his dwelling.'

3. *Πολύδωρος*: in apposition to *ἐγώ* understood. Polydorus was the murdered son of Hecuba.

τῆς Κισσέως: *τῆς* agrees with *θυγατρός* understood, 'the daughter of Kisseus.'

Έκαβης: gen. of origin.

4. *ὅς με*: *με* is governed by *ὑπεξέπεμψε*.

5. *κίνδυνος ἔσχε*, *κ.τ.λ.*: lit. 'when danger seized the city ... to fall,' i. e. 'when the city came to be in danger of falling.' *ἔσχε* = 'took hold of'; *εἴχε* would mean 'held.'

πεσεῖν: the infinitive depends upon *κίνδυνος ἔσχε*, as though the construction had been *πόλις ἐκινδύνευσε πεσεῖν*.

6. *χθονός*: gen. of place from which. In prose there would be a preposition.

ὑπεξέπεμψε: *ὑπό* in composition implies something done secretly. See 1. 812.

8. *ἀριστην πλάκα*, 'richest plain.'

9. *σπείρει*: lit. 'sows,' i. e. 'dwells in.'

10. ἐκπέμπει : historic present, used in order to give vividness to the narration.

11. ἵνα, 'in order that,' final conjunction, with optative after an historic tense.

13. ὅ : used in Attic Greek at the beginning of a clause to mean 'wherefore.' Perhaps originally an accusative of reference.

καί : emphatic; translate, 'also.'

16. δρίσματα : lit. 'boundaries,' used here for 'the walls' of Troy.

σρθ' ἔκειτο, 'stood (lit. lay) erect.'

18. οὐμός : crasis for ὁ ἔμός.

20. τροφαῖσιν, κ.τ.λ., 'under his nurture, like some tender plant, I grew, to my misery.' τάλας at the end gives pathos to the picture. With ὡς τις πτώρθος cf. Isaiah liii. 2 'He shall grow up before him as a tender plant.'

23. αὐτός : *ipse* 'he himself.' See Appendix, Note B. The story was that Priam took refuge at the altar, and was there slain by Neoptolemus, the son of Achilles. It is told also by Virgil, in *Aen.* ii. 512 sqq. θεοδμήτω : perhaps an allusion to the building of Troy by Poseidon.

24. ἐκ, 'by.'

25. κτείνει : subject ξένος in the next line.

χρυσοῦ governed by χάριν.

27. μεθῆκε, 'flung me.'

ἔχη : primary tense, used to give greater vividness. See 1. 1139.

αὐτός : *ipse* 'for himself.' (Appendix, Note B.)

28. ἐπ' ἀκταῖς : understand ἀλλοτε, 'at one time . . . at another.' Translate, 'now . . . now.'

29. διαύλοις. The διαύλος was the name given to one form of the Greek racecourse, which was not, like our courses, round a circle, but straight up, round a post (called the καμπτήρ, or turning-point) and back again down a parallel course. Hence διαύλος = 'flow and return,' 'ebb and flow.' Translate, 'many an ebb and flow.'

30. ὑπέρ, 'over.'

31. ἀτσσω here = 'float.'

32. τριταῖον . . . φέγγος : lit. 'for the third day's light.' 'Now for the third day.'

αἰωρούμενος, 'hovering.'

33. ὅσονπερ, 'as long as.'

34. πάρα : poetical for πάρεστι. It is really the preposition with the accent thrown back (anastrophe); cf. I. 209.

39. εὐθύνοντας : agreeing with στράτευμα according to the

sense rather than the grammar. This is called the *constructio ad sensum* ("κατὰ σύνεσιν").

41. **λαβεῖν**: explanatory infinitive. 'He asks for my sister . . . to receive her as a sacrifice beloved and an honour for his tomb.'

43. **πρός**, 'at the hands of men who love him.'

ἢ **πεπρωμένη**: understand **μοῖρα** = 'fate.'

44. **θανεῖν**: either (1) explanatory infinitive, **ἀδελφήν** being direct object of **ἄγει**, or (2) = **τὸ θανεῖν ἀδελφήν**, i. e. 'my sister's death,' the whole phrase being object of **ἄγει**. The latter seems preferable.

47. **ώς**: final, 'in order that.'

τύχω: aor. subjunctive.

49. **ἔχητησάμην**, 'asked and obtained,' 'obtained my prayer to.'

50. Till the body was laid in the tomb, the spirit was unquiet, **ἄκλαυστος**, **ἄταφος** (see l. 30).

51. **τούμρον**, κ.τ.λ., 'mine then shall be all that (as much as) I wished to obtain.'

52. **ἐκποδῶν** . . . **Ἐκάβῃ**: lit. 'out of the way for Hecuba' (dat. of advantage), i. e. 'out of the way of the aged Hecuba.'

53. **πόδα**: probably a sort of descriptive accusative with **περῆ**, 'she comes a-foot'; or an accusative of instrument of motion (Liddell and Scott). Cf. l. 1070.

ἢ **δε** is here used in a deictic (pointing out) sense 'for, see, she comes.'

ὑπό, 'from beneath.' Perhaps she had gone into Agamemnon's tent to consult her daughter Cassandra, who was a prophetess, and whom Agamemnon had taken to his tent.

55. **φεῦ**: exclamations of grief or joy are often placed like this outside the ordinary lines (*extra metrum*).

ἢ **τις**, κ.τ.λ., 'who from kings' houses (cf. the New Testament phrase, 'are in kings' houses') hast seen the day of slavery.'

56. **ώς**: exclamatory 'how.'

57. **δσονπερ**: understanding **τόσον**, 'how evilly dost thou fare, as once thou faredst well'; i. e. Hecuba's misery is proportionately as great as her former prosperity.

ἀντισηκώσας, 'making thee amends for (genitive depending upon ἀντι in the verb) thy former good fortune.' **ἀντισηκώω**, lit. = 'weigh,' hence 'compensate for' (**σηκώω**, 'balance'). The whole expression is bitterly ironical.

59-99. Lyric extension of the Prologos.

The aged Hecuba enters, supported by Trojan women. She has had fearful dreams—of her son in Thrace, and of a fawn slaughtered by a wolf and torn from her knees. O that her son Helenus, the prophet, and her daughter Cassandra, the prophetess, could interpret them! The ghost of the dead Achilles has demanded the sacrifice of one of the women of Troy. Heaven avert this fate from her daughter!

61. *ὑμῖν* : dat. governed by *όμόδουλον*, ‘her who is your fellow-slave.’

63. *μου* : genitive governed by *προσλαξύμεναι*.

64. *χειρός* : genitive of the part taken hold of, ‘by my aged hand.’ Cf. ll. 523, 543.

65. *σκολιῷ*, κ.τ.λ. : lit. ‘on the bent staff of the arm,’ *χειρός* being used for the arm, i. e. ‘on the bent arm (cf. an attendant slave) for a staff.’

66. *διερειδομένā* : note the Doric termination *ā* for *η*. The Doric dialect is used in the lyric metres of Greek choruses.

βραδύπουν, κ.τ.λ., ‘putting forward the slow step of my limbs.’

68. *στεροπά* : note Doric *ā*. These Doric forms will only be occasionally noticed hereafter. The ‘lightning flash of Zeus’ is put poetically for the bright light of day as opposed to night.

69. *αἴρομαι* : *αἴρειν*, lit. ‘to lift up,’ hence ‘excite.’

73. *σωζομένου*, ‘who is being safely kept.’ This is an instance of the so-called ‘irony’ of Greek plays, the spectators being fully aware of the sad truth, of which the actors are supposed to be ignorant.

76. *φοβερὰν ὄψιν* : *ὄψιν* repeated with terrible emphasis, ‘the dreadful vision.’

80. *ἔτι*, ‘yet remaining,’ because all her male children had been slain. Helenus, being a prophet and not a warrior, is omitted.

84. *μέλος* : used of sad tidings, ‘some strain mournful to the mourners.’

85. *ἀλίαστος* : adjective used for adverb, ‘unceasingly.’

87. *Ἐλένου*. Helenus, one of the sons (to be carefully distinguished from Helen, the daughter) of Priam and Hecuba. He was a prophet (*μάντης*).

θείαν, ‘divinely inspired,’ ‘prophetic.’

88. *Κασάνδραν*. Cassandra, daughter of Priam and Hecuba, a prophetess, taken captive by Agamemnon.

ἐσίδω: deliberative subjunctive. Translate, 'Where, where (ποτε emphasizes ποῦ, and may be rendered thus), may I behold?'

89. ὡς: final, 'in order that.'

90. The hind was Polyxena, her daughter; the wolf Odysseus, the Greek warrior who tore her away.

93. καὶ, κ.τ.λ., 'yea and this too is a terror to me,' alluding to what follows, viz. the appearance of Achilles' ghost.

96. γέρας, 'as a prize.'

τινά direct, γέρας indirect object of θύει.

99. πέμψατε, 'send away,' 'avert.'

100-155. Parodos.

The Chorus of Trojan captive women, fifteen in number, enter the orchestra from the side, and form round the altar (*θυμέλη*) of Dionysus in the centre of the orchestra. 'We have come bringing weighty tidings of woe. The Achaean chiefs have met, and decided to offer Polyxena to Achilles. At first councils were divided, but finally the advice of Odysseus prevailed. Hecuba must supplicate the gods and Agamemnon.'

100. ἐλιάσθην, 'have turned my steps.'

102. ἐκληρώθην: the captive women were allotted and assigned to their Greek conquerors.

106. οὐδέν, κ.τ.λ.: i. e. 'not that I can lighten aught of thy sufferings.'

110. λέγεται δόξαι: lit. 'it is said to have seemed good,' i. e. 'tis said to have been decided.'

παῖδα: direct object of θέσθαι, 'to offer.'

111. σφάγιον: indirect object of θέσθαι, 'as a victim.'

τύμβου: genitive governed by ἐπί in ἐπιβάς.

112. οἰσθ' ὅτε: parenthetical. The golden armour of Achilles, given to him by his mother Thetis, and wrought by the god Hephaestus, is described by Homer in *Iliad* xviii.

113. ἔσχε, 'held back,' 'stayed,' for κατέσχε.

114. The meaning is doubtful. Probably the following is the correct interpretation. ἐπερειδομένας is used in a strictly middle sense, the ships being regarded as having something done for them. Λαίφη is acc. of reference; and the meaning is, 'having their sails thrust against the fore halyards (*προτόνοις*) of the ship (by the wind).' That is, the ships were already in full sail before the wind. Any

other interpretation involves taking *προτόνοις* in a non-nautical sense, which would be impossible before an Athenian audience, well versed in all nautical terms.

119. ἔχωρει δίχα : lit. 'went in two ways,' i.e. 'was divided.'

121. δοκοῦν : accusative absolute ; lit. 'it seeming good' (cf. l. 506), governing *τοῖς μὲν . . . τοῖς δέ*.

122. ἦν . . . σπεύδων : for ἔσπευδε, 'was for furthering.'

123. βάκχης : i.e. Cassandra, sister of Polyxena.

125. Θησείδα : Demophon and Acamas, his sons by Phaedra.

126. δισσῶν μύθων. They agreed on the main point, to offer a human victim, but they differed as to who the victim should be.

130. οὐκ ἔφάτην, 'said they would not.'

131. πρόσθεν θήσειν, 'place before,' i.e. 'prefer to.' *πρόσθεν* governs *τῆς λόγχης*.

132. σπουδάι, κ.τ.λ., 'and the zeal for the contending arguments was almost (*πως*) equal, till (*πρίν*).'

134. κόπις : lit. 'a knife,' here used of a clever speaker. Cf. in the Psalms, 'with lies thou cuttest like a sharp razor.'

137. δούλων, κ.τ.λ. : *οὕνεκα* governs *δούλων σφαγίων*, 'a slavish victim.'

138. μηδέ τινα εἰπεῖν : *εἰπεῖν* depends on *πείθει*, 'urges,' equivalent to *κελεύει*, 'and (urges) that none of the dead standing by Persephone should say.'

140. ἀχάριστοι : active in sense, 'thankless,' 'without doing kindness to.'

141. τοῖς οἰχομένοις : a softened phrase for death, 'who died for Hellenes.'

143. δσον οὐκ ἦδη, 'all but now,' i.e. 'forthwith' (Latin, *tantum non*).

144. πῶλον : lit. 'a foal,' used of a young daughter.

146. ναούς : accus. of goal to be reached, used only in poetry without a preposition ; cf. l. 1260.

147. ἵκετις γονάτων : the suppliant clasped the knees and touched the hand and beard or cheek of the person supplicated ; hence the expression 'suppliant of the knees.'

148. κήρυσσε : by 'proclaiming' the names of the gods the suppliant called them to witness. Translate, 'call to witness.'

151. εἴναι : inf. after verb of preventing, 'from being.'

τύμβου governed by *προ* in *προπετῆ*.

154. *νασμῷ* : dat. of instrument, 'by reason of the dark-rayed stream from her gold-encircled neck.'

155. *ἀπύσω* : Doric for *ἡπύσω*. So *ἀχώ* for *ἡχώ*.

156-443. First ἐπεισόδιον.

Hecuba's despair. Polyxena enters, and is told her impending fate. She hears the tidings with calm bravery. Odysseus enters to take away the victim. He refuses to listen to Hecuba's appeal. Polyxena makes a noble speech, and is finally led out, leaving her mother fainting on the ground.

157. *γήρως* : gen. of cause, 'because of.'

162. *φροῦδος* . . . *φροῦδοι* : understand *ἐστίν* . . . *εἰσίν*.

163. *ποίαν* : understand *δέδν*.

164. *στείχω* : deliberative subjunctive, 'am I to go ?'

ἥσω : understand *ἐμαυτόν* ; lit. 'send myself,' 'whither shall I fly ?'

165. *θεῶν* : of the greater gods.

δαίμων : some lesser divinity, 'where is any among the gods, or any spirit to aid me ?'

166. *ἐνεγκοῦστα*, 'who have brought me woeful tidings of evil' (*φέρω*).

170. *ἄγησαι* : Doric for *ἷγησαι*, aor. imperat. mid. ; *ἷγέομαι* governs the dative.

176. *οῖαν οῖαν ἀῖω* : the repeated open vowel sounds vividly express the bitter cries of the sorrowing mother.

φάμαν : Doric for *φήμην*, 'evil tidings.'

180. *ἔξέπταξας*, 'scared me forth,' from *ἔκπτήσω*.

182. *φροίμιά μοι κακά*, 'an ill-omened prelude for me.' Perhaps spoken aside.

183. *ψυχᾶς* : gen. of cause, often used in exclamations.

189-91. A difficult passage. Probably the text is corrupt. The last two words are untranslateable as they stand. It is possible to read *Πηλεία γέννα* and take it to be a poetic title for Achilles. Translate, 'the common purpose (*γνώμα*) of the Argives is set upon (*ξυντείνει*) slaying thee at the tomb (as an offering) to the son of Peleus.'

γέννα seems the corrupt word and may have got in through a mistake, the scribe's eye catching *γνώμα* above. Some word for 'daughter,' corresponding to *μάτερ* below, would be appropriate. In this case *Πηλείδα* would be genitive depending on *τύμβον*.

193. *ἀμέγαρτα κακῶν* : poetic variety for *ἀμέγαρτα κακά*.

196. ἀγγέλλουσι, κ.τ.λ. 'They bring tidings that sentence hath been passed (lit. 'that it has seemed good'; cf. l. 121) by the vote of the Argives concerning thy life, alas so dear to me !'

μοι may be dative with ἀγγέλλουσι, but from its position, it seems better to take it as pathetically interpolated to express how Polyxena's life is bound up with Hecuba's.

198. Polyxena is a noble character. She thinks first of her mother's sorrow, not of her own.

203. παῖς ἄδε (ἄδε for ἥδε) : in apposition to ἔγώ understood, lit. 'this child' (of thine). Translate, 'No more, no more shall I, thy child, share thy slavery, hapless companion of thy hapless old age.' Pathos is obtained by the repetition of the sad words, as in l. 205.

204. ὥστε for ὡς, 'like.'

σκύμνον, 'fawn.'

205. μόσχον : translate, 'daughter.'

208. γῆς : governed by ὑπό.

μέτα : dissyllabic prepositions, when put after the case which they govern, throw the accent back upon the first syllable. This is called ἀναστρόφη. Cf. l. 34.

σκότον : accus. of motion.

211. βίου : causal genitive, 'unhappy in thy life.'

214. θανεῖν : in apposition to ξυντυχία, 'for me, death, a better lot, hath chanced.'

216. καὶ μάν : strictly = 'moreover,' 'besides'; but is especially used in the poets to denote the entrance of a new actor on the stage = 'and see,' 'look you,' &c. See l. 665.

221. πρὸς ὄρθὸν χῶμα : understand ἀγοντας.

222. ἡμᾶς : persons of importance speak of themselves in the plural.

225. οἶσθ' ὁ δρᾶστον ; a combination of a command and a question. Translate, 'knowest thou what to do ?'

μήτε . . . μήτε : with aor. subjunctive in a prohibitive sense.

227. γίγνωσκε δ' ἀλκήν, 'know thy strength,' i. e. how frail it is. So you might translate, 'know thy weakness.'

228. σοφόν τοι : τοι is often used in proverbial sayings. Generally it may be left untranslated.

229. παρέστηκε : perf. for present = πάρεστι, 'is at hand.'

230. κενός, 'void of.'

231. ἄρα : the particle is used pathetically, as though Hecuba were musing to herself, forgetful of the presence of Odysseus, 'and I then.'

234. *εἰ δ’ ἔστι, κ.τ.λ.*, ‘and if it is lawful for slaves to ask of the free things not grievous nor stinging to the heart (*καρδίας* : gen. of part affected), ’tis meet (*χρεῶν ἔστι*) for thee to have had thy say and for us who ask these things to hear (thy answer).’ General sense, ‘You have had your say; now let me ask a question, and you shall answer.’

236. *σοὶ . . . εἰρῆσθαι* : lit. ‘for it to have been spoken by thee’ ; *σοὶ*, dat. of agent, regularly used with perf. pass.

240. *ἄπο* : anastrophe.

242. *ἄκρας καρδίας*, ‘the surface of my heart.’ Genitive of part affected.

246. *ἐνθανεῖν*, ‘grew numbed.’ *γε* particle used here to express assent, ‘yes, so that,’ &c.

248. *πολλῶν, κ.τ.λ.*, ‘inventions of many words, so as to escape from death.’

250. *ῶστ’ εἰσορᾶν γε*, ‘yea, so that I see,’ &c., i. e. ‘am yet living.’

251. *κακύνει* : middle, ‘art thou not acting basely?’

252. *ἔπαθες . . . πάθεῖν* : *πάσχειν* is used in speaking of receiving good treatment as well as bad.

253. *οὐδέν* : probably accus. of extent, ‘in nothing.’

255. *μηδέ, κ.τ.λ.* : optative expressing a wish, ‘may ye not be,’ &c.

256. *βλάπτοντες οὐ φροντίζετε*, ‘think not how ye injure.’

257. *τοῖσι πολλοῖς πρὸς χάριν*, ‘to win favour with the many.’

258. *ἀτὰρ τί δή, κ.τ.λ.*, ‘what did they think this clever device to be, that they,’ &c.

τοῦτο : direct accus. ; *τί σόφισμα*, second (predicative) accus. governed by *ἡγούμενοι*.

260. *τὸ χρῆν* : inf. with the neuter article = a noun, ‘necessity,’ ‘fate.’ *πότερα*, ‘whether,’ answered by *ἢ*, may be omitted in translating. Cf. l. 315.

263. *τείνει*, ‘threaten.’

264. *ἢδε γε*, ‘she, of all others.’

265. *χρῆν* : an impersonal verb, imperf. 3rd pers. sing. ; strictly *ἔχρῆν*, but the augment is generally omitted in Attic Greek.

προσφάγματα : plur. for sing. in apposition to *Ἐλένην*, ‘as a victim.’

266. Helen, the wife of Menelaus, by faithlessly deserting her husband for Paris, had been the cause of the Trojan war.

268. *οὐχ ἡμῶν τόδε*, ‘this is not our business.’

269. *ἡ Τυνδαρίς*, ‘the daughter of Tyndareus,’ i. e. Helen, so beautiful that she was called ‘the world’s desire.’

εἶδος : acc. of respect.

271. τῷ μὲν δικαίῳ, κ.τ.λ., 'on the score of justice I urge this plea.' τῷ . . . δικαίῳ, dat. of respect.

ἀμιλλῶμαι, 'I contend with (him).'

τόνδε . . . λόγον: cognate accusative, 'with this argument.'

273. Cf. l. 147.

278. τῶν τεθνηκότων ἄλις: sc. ἔστι, i.e. 'no need of more to die.'

279. ταύτῃ, 'in her' (touching Polyxena as she speaks).

282. οὐ τούς, κ.τ.λ., 'it is not meet for those who are powerful to use their power in things which are not necessary.' μή, generic use = 'the class of unnecessary things.'

283. εὐ goes with πράξειν.

δοκεῖν, 'to think.'

284. 'For I too lived (lit. 'was') once, but now I live no more.'

286. ἀλλά: often used in a pleading sense, 'nay.'

γένετον: see l. 147.

288. φθόνος: lit. 'envy,' so 'it is invidious,' 'a hateful thing.'

292. αἷματος, 'the shedding of blood.'

πέρι: anastrophe.

κείται: lit. 'lies,' so 'is laid down.'

293. The reputation of Odysseus for wisdom stood high among the Greeks.

294. λόγος, κ.τ.λ., 'the same utterance . . . hath not the same power.'

299. τῷ θυμοῦμένῳ, 'in thy wrath.' Note the neut. partic. as a noun, rare in prose.

300. δυσμενῆ, 'as thine enemy.'

ποιοῦ φρενί: lit. 'make for thyself in thy mind,' i.e. 'imagine,' 'regard.'

305. δοῦναι: in apposition to ᾧ, '(namely) that I would give.'

308. φέρηται, 'carries off for himself,' 'wins.'

310. καλλιστ' ἀνήρ: ἀνήρ is emphatic, 'most nobly as a man,' i.e. 'as nobly as a man could.'

311. βλέποντι: lit. 'seeing,' i.e. 'while he lives.'

312. χρώμεσθα: a play on the double meaning of the word: (1) 'use,' (2) 'use as a friend,' 'respect.' Cf. similar double meaning of Latin *uti*.

315. πότερα: see note on l. 260. Odysseus imagines the warriors debating among themselves.

317. *καὶ μήν*, 'moreover,' introducing an additional reason.

318. *κεὶ=καὶ εἰ*, 'even if.'

πάντα, 'everything,' i.e. 'anything.' The general sense is that the Greeks regarded due funeral honours as more important than any honours during lifetime.

ἀρκούντως ἔχειν = 'to be enough, suffice.' Cf. *εὖ ἔχειν*, *κακῶς ἔχειν*, κ.τ.λ.

320. *δρᾶσθαι* : probably middle, 'to see for myself.'

διὰ μακροῦ : i.e. 'lasts for long.'

321. *πάσχειν* : in Greek the subj. of the infin., if it is the same as that of the principal verb, is usually omitted ; 'if thou sayest that thou art suffering.'

322. *παρ' ἡμῖν*, 'among us' (Greeks).

326. *τόλμα* : contracted for *τόλμας*, 'endure this bravely.'

εἰ κακῶς νομίζομεν : emphasis on *κακῶς*, i.e. 'if our habit of honouring the noble man be evil.'

νομίζομεν : original sense, 'we have a custom.'

327. *ἀμαθίαν ὀφλήσομεν* : i.e. we must be content to be thought ignorant.

328. *οἱ βάρβαροι* : used contemptuously of the Trojans.

329. *ἡγεῖσθε . . . θαυμάζετε* : imperatives used ironically.

330. *ώς ἂν* : final, 'that so Hellas may prosper.' Because if the Trojans do not honour their friends and brave dead, things will go badly with them and Hellas will be victorious.

332. *τὸ δοῦλον=ἡ δούλεια*.

335. *φροῦδοι* : understand *εἰσι*.

338. *μή=ῶστε μή*.

340. *πεῖθε*, 'use persuasion.'

345. *Θάρσει*, 'fear not.' Zeus was the god of suppliants, and he who rejected the suppliant might incur his wrath.

346. *ώς*, 'for,' 'since.'

τοῦ τὸ ἀναγκαῖον χάριν, 'both because of necessity,' neut. adj. with article used for abstract substantive.

347. *χρῆσουσα* : in a causal sense, 'and because I desire to.'

350. *τοῦτό μοι*, κ.τ.λ., 'this was the first (or the 'chief') thing in my life' that I was a king's daughter; or perhaps 'this was the beginning of my life.'

Φρυγῶν : used here for Trojans.

351. *έθρέφθην* : aor. pass. *τρέφω* : 'fair hopes' are personified; they were the goddesses who tended the childhood of Polyxena.

352. *ξῆλον*, κ.τ.λ. : lit. 'involving (or causing) no small emulation (in others) for my marriage, as to whose home and hearth I should come,' i.e. there were many rivals

for her hand, and much debate as to whose bride she would be. The whole might be rendered 'causing in men's minds much zeal for my marriage, as they questioned to whose house,' &c. To suppose that Polyxena means to say that she was herself eager for marriage would destroy the delicacy of the passage.

355. γυναιξί, κ.τ.λ. This line violates the law of the caesura, and is perhaps interpolated.

μέτα : anastrophe ; its use with the dative case meaning 'among' is very rare except in Epic poetry.

ἀπόβλεπτος : from ἀποβλέπω, 'to look away from all objects at one'; hence = 'gazed upon by all,' 'admired of all.'

356. τὸ κατθανεῖν : acc. of respect.

358. εἰωθός : in the unusual sense of 'habitual' ; cf. τὸ εἰωθός = 'habit.'

359. δεσποτῶν : gen. governed by τύχοιμι.

φρένας : acc. of respect with ὡμῶν.

360. τύχοιμ' ἄν : note the repetition of ἄν, 'perhaps I may chance upon.' Note that ὅστις is sing. after a plural antecedent. This often happens with ὅστις.

362. ἀνάγκην, 'laying upon me the task (lit. the necessity) of bread-making in his palace.'

363. κερκίσιν τ' ἐφεστάναι : the κερκίς was the rod or comb by which the transverse threads of the woof were pressed or combed down tightly, so as to make the web close. Perhaps the loom generally is meant here (the part being put for the whole), 'to stand at the loom.' ἐφεστάναι, short form of the inf. perf. act. (intransitive). See Appendix, Note C.

366. χρανεῖ : fut. χραίνω, 'will defile.'

367. ἀφίημι, 'I renounce.' ἐλεύθερον, emphatic. 'while it is free.'

368. προστιθεῖσα, 'dedicating,' 'consecrating' ; Lat. *ad-dicens*.

370. του : enclitic for τινός.

ἐλπίδος . . . δόξης . . . θάρσος, 'encouragement in any hope or expectation.'

372. μηδέν : acc. of extent, 'in nought.'

373. συμβούλου μοι, 'join in my wish.'

377. μᾶλλον is strictly redundant, but emphasizes the comparison, 'far more happy.' Cf. 'the most highest.'

378. μὴ καλῶς, 'ignobly.'

379. δεινός, κ.τ.λ. : a metaphor from coins. It is as easy to recognize the stamp of noble birth as it is to know a coin by its royal 'image and superscription.'

380. ἐσθλῶν γενέσθαι = 'noble birth'; explanatory infinitive.

ἐπὶ μεῖζον ἔρχεται, 'goeth on to greater,' 'waxes ever greater.'

381. τοῖσιν ἀξίοις. 'in those who are worthy of it.'

382. 'Nobly said, my daughter; but to the noble aim sorrow is added.'

τὸ καλόν: lit. 'the beautiful' was to the Greeks the ideal of human virtue. It expresses the idea of moral beauty.

386. ἡμᾶς: i. e. Hecuba herself.

388. According to the legend that Paris, the famous archer, slew Achilles by shooting him in the heel, the only place where he was vulnerable, since his mother Thetis held him by the heel when she dipped him in the Styx to make him invulnerable.

391. ἀλλά: sometimes interpolated in this way, like the German *aber*, 'at any rate.'

395. μηδέ, κ.τ.λ., 'and would that we had not even had this (death)!' 'ἄφειλον, lit. "I ought" to have done so and so came naturally to be used for "would that I had," so we often find εἴθε (utinam) with it in this sense, or more commonly the aor. ἄφελον. The negative, therefore (which properly negatives the subordinate verb, which is not here expressed), is rightly μή, not οὐ, after the idea of duty' (Sidgwick).

396. πολλή γε: γε in a negative sense, 'nay.'

397. οὐ γάρ, κ.τ.λ. The word ἀνάγκη (cf. l. 362) suggests that Hecuba is forcing Odysseus as though she were his mistress and he her slave. Note that the participle (instead of the infinitive) is used with a verb of perception (*οἶδα*) and the nom. case because the subject is the same as that of the principal verb, 'I know not that I have.'

398. ὅποια, κ.τ.λ.: lit. 'as (ὅποια adverbial for ὡς) ivy, as (ὅπως = ὡς) to the oak (gen. of aim) so will I cling to her.' The 'as' is repeated to give additional pathos. She suits the action to the word.

401. αὐτοῦ: adverb, 'here.'

403. χάλα: understand τὴν ὄργην.

407. ἀσχημονῆσαι, 'to act in unseemly fashion.'

ἐκ, 'by.'

νέου: because Odysseus would command his young attendants to drag Hecuba away.

408. πείσει: 2nd fut. sing. mid. πάσχω.

μή σύ γε: sc. ταῦτα ποίει, 'act thus.'

409. ἀλλά: cf. l. 286.

410. δός: with two constructions; 'give me thy hand and let me lay cheek to cheek.'

416. ὥν: agreeing with νύμφος and ὑμέναιοι implied in the adjectives.

418. ἐν "Αἰδου, 'in (the house) of Hades.' Cf. expressions like 'in St. Paul's.'

419. δράσω, τελευτήσω: subjunctives.

421. ἡμεῖς δὲ . . . γέ, 'aye, but I'—the particles δέ γέ imply that she goes beyond what Polyxena says, 'It is worse to lose fifty children than to die a slave.'

422. σοι, 'for thee'; a pathetic touch. She will carry a message to the unseen world for her mother.

425. τῆς . . . τύχης: gen. of cause.

426, 427. χαῖρε . . . χαίρουστι: a play on the double use of χαίρω, which literally means 'rejoice.' 'Farewell' and 'fare well' give the corresponding play on words in English. Shakespeare furnishes many examples of similar plays on words in pathetic passages (e.g. in *Richard II*, ii. 1. 74, 'Old Gaunt indeed, and gaunt in being old'; iii. 3. 180, 'In the base court? Base court, where kings grow base').

427. Understand χαῖρε from l. 426. Polyxena thinks of Polydorus as still amongst the living. Cf. note on l. 73.

429. πάντα, 'in all respects, 'in everything.' Acc. of respect, equivalent to adverb (πάνυ). 'Coming events cast their shadows before' in the mind of Hecuba.

430. θανούσης, 'in death,' agreeing with σοῦ understood from τὸ σόν.

432. μ' . . . κάρα: double accus. after ἀμφιθείς = 'wrapping my head.'

433. ἔκτετηκα: perf. used for pres., probably neuter in meaning, καρδίαν being acc. of respect; 'I melt in my heart,' i.e. 'my heart is melted.'

436. μέτεστι δ' οὐδέν, κ.τ.λ., 'I have no more part in thee except such time as I am passing betwixt (this moment and) the sword and Achilles' pyre,' i.e. 'all that is left to me is the passing to the sacrifice and the dread moment of sacrifice.' μεταξύ is occasionally used with one substantive implying the limit between that and something else; 'the sword and pyre' form one expression, summing up the horrors of the sacrifice. Cf. Tennyson's *Dream of Fair Women*, 'Touched, and I felt no more.' Cf. l. 521.

440. ἀπωλόμην: aor. in special sense, 'I am undone.'

442. ἵδοιμι, 'may I see.'

443. εἴλε: i.e. she was the cause of Troy's capture.

444-483. First στάσιμον.

An ode sung by the entire Chorus after taking up their position round the altar in the orchestra. The Chorus speaks in the singular.

SORROWS OF THE CAPTIVE TROJAN WOMEN.

Wind, oh wind of the Ocean,
 Which the swift sea-going barks
 Bearest o'er the surging sea,
 Whither wilt thou take me, wretched?
 Whose palace shall I come to
 Bought in slavery?
 Haven of Dorian land
 Or Phthian, where men say Apidanus,
 Father of fairest waters,
 Maketh fat the furrows?
 Or of the islands one, hurried in sorrow
 By the oar that sweeps the sea,
 Bearing pitiful life in the houses,
 Where the new-created palm
 And the laurel rear their holy boughs,
 Glory of her pangs divine,
 To Leto the beloved?
 With the maids of Delos shall I sing the praises
 Of the golden fillet? and the bow
 Of Artemis the goddess?
 Or in Pallas' city
 Shall I on the saffron banner
 Yoke the horses to the car
 Of Athene, charioted in glory,
 Broidering on the curious flower-bespangled web,
 Or the race of Titans
 Which with flaming thunderbolt
 Zeus, the son of Kronos, lulls to slumber?
 Woe! for my children,
 Woe! for my fathers, and my country, which in smoke
 is whelmed
 Smouldering, spear-captured
 By the Argives; but I in strange land am called
 Bond-servant, leaving Asia,
 Receiving Europa's habitation,
 Even the chambers of Hades.

445. ᾄτε : Doric form; so throughout.

448. τῷ : dative of advantage. Take it with οἴκον.

450. ὄρμον : accus. of place to be reached. See note, l. 146. The Dorians were one of the three great races of the Greeks (Ionian, Dorian, Aeolian). Sparta and Corinth were Dorian.

451. Φθιάδος in Thessaly, the home of Achilles.

453. Ἀπιδανόν : a river watering the rich plains of Thessaly; tributary to the Peneus.

455. νάσων depends on ὄρμον in l. 450, 'or to (some harbour) of the islands . . . where.'

457. οἰκτράν, κ.τ.λ. : the line comes in here rather awkwardly, but must be taken prospectively of her condition as a slave in the house after landing on the island.

458. ἔνθα, κ.τ.λ. : the island is Delos; the story was that Latona came to Delos and gave birth to Apollo and Artemis, and in honour of their birth the palm and the bay-tree were created by Zeus.

πρωτόγονος, 'created for the first time,' 'new-created.'

459. ἀνέσχε : sing. for plur., 'reared.'

461. ὡδῖνος . . . δίας : Latona's travail brought forth children of Zeus, Apollo and Artemis.

462. Artemis was worshipped with song and dance by the maidens of Delos. Cf. Horace, *Carm. Saec.* On earth she was the huntress goddess. See illustration. The τε after Ἀρτέμιδος is out of place and properly connects ἀμπυκα and τόξα. Delos was solemnly purified by the Athenians in the year B. C. 426. Euripides may be alluding to this as familiar to his hearers, and if so, this helps to fix the date of the play.

466. The city of Pallas is, of course, Athens. At her great festival (the Panathenaea) the sacred vestment (*peplus*) was carried in procession embroidered with a representation of the goddess in her war-chariot going out to do battle against the Titans or Earth-giants who rebelled against Zeus. Perhaps the picture of the Titans was on the reverse side of the vestment. The battle is the subject of the sculptures on the frieze of the Parthenon, the magnificent temple of the virgin-goddess (*παρθένος*) on the Acropolis at Athens.

469. ζεύξομαι : not of course to be taken literally. She would work the picture in embroidery. Slave-girls were employed in embroidering the vestment.

479. ἐν ξείνᾳ χονί : a pathetic touch. Cf. in the Psalms, 'How shall we sing the Lord's song in a strange land?'

482. θεράπνων means either (i) 'handmaid' = θεράπαιναν or

(2) 'dwelling.' The latter seems to be always the sense in Euripides. *Θεράπναν* will then be the accus. governed by *ἀλλάξασ*. If the word be taken to mean 'handmaid,' then it is in apposition to *Ἄστιαν* and *θαλάμους* is direct object of *ἀλλάξασα*.

483. *Αἰδα* : Doric for *Αἰδον*, genitive. *θαλάμους* in apposition to *Θεράπναν*. The happy married life in Troy is to be exchanged for the misery of slavery in a strange land, to her literally the chamber of death.

ἀλλάξασα, 'receiving in exchange.' *ἀλλάσσω*, original meaning 'change'; then 'give,' or as here 'receive, in exchange.'

484-628. Second ἐπεισόδιον.

Talthybius comes to fetch Hecuba to perform the last rites for Polyxena. He tells the story of the sacrifice. Hecuba sends a female attendant to fetch lustral water from the sea. She goes herself to the tents to fetch other necessaries.

484. *δήποτε*, 'so lately.'

488. *πότερα* : understand *λέξω*. Omit *πότερα* in translation.

489. A difficult passage. Probably Mr. Sidgwick gives the right solution, understanding *ὑμᾶς (θεούς)* as subject of *κεκτήσθαι*. Translate, 'O Zeus, what shall I say? (Shall I say) that thou beholdest men? Or that ye gods have gained this false repute, idly and in vain, being reputed to be a race of gods, whereas (*δέ*) chance overruleth all things among men?'

ἄλλως = 'otherwise than is right,' so 'without aim or purpose,' 'idly,' 'in vain.'

494. *ἀνέστηκεν*, 'is overthrown'; an unusual sense of the word.

497. *ὅμως*, 'nevertheless may it be my lot to die.'

499. *ἀνίστασ* : *ο* is elided; pres. imper. mid.

μετάρσιον, 'up.'

501. *τίς οὗτος, κ.τ.λ.* : a condensed expression for *οὗτος, τίς εἰ* *όστις οὐκ ἔας*; *οὗτος* is often used in exclamations, 'You there!' Translate, 'Let me be; who art thou? Why dost thou not let my body lie?'

503. *Ταλθύβιος ἥκω* : short for *Ταλθύβιος εἰμί, καὶ ἥκω*.

504. *μετά* : sc. *σε*, 'in quest of thee.'

505. *κάμε*, 'me too,' as well as my daughter.

506. *δοκοῦν* : cf. l. 121, 'because it is resolved.'

506. ὡς φίλα, 'what welcome tidings.'

511. οὐκ ἔρι, 'thou hast not then.'

513. ἄπο : anastrophe.

514. τούπι σέ = τὸ ἐπὶ (erasis) σέ, 'as touching thee.' Cassandra and Helen were still alive, and (as she thought) Polydorus. But she can think now of none but Polyxena.

515. ἀρ' αἰδούμενοι, κ.τ.λ., 'was it with reverence, or did ye come to dreadful violence, as though ye slew an enemy?'

518. κερδᾶναι : with bitter irony, 'to gain a double meed of tears.'

520. πρὸς τάφῳ τε : understand ἔτεγξα. Translate, 'and I wept too at the tomb.'

521. You should read the story of the similar death of Iphigenia at Aulis in Tennyson's *Dream of Fair Women*. Cf. l. 436.

522. ἐπὶ σφαγάς, 'to see the sacrifice.'

523. χερός, 'by the hand,' gen. of the part taken hold of. Cf. ll. 64, 543.

524. ἔστησε, 'made her stand.' See Appendix, Note C.

525. λεκτοί . . . ἔκκριτοι νεανίατ, 'chosen youths select.'

526. σκίρτημα μόσχου σῆς, 'the struggles of thy daughter.'

529. σημαίνει δέ μοι, 'and he signs to me.'

533. Note the difference between σιγή, σῆγα, σίγα (σίγαε). ἔστησ : a is elided. The old man likes to dwell on his own part in the ceremony.

535. δέξαι : aor. mid. imper.

μοι : ethic dative, 'I pray thee.'

536. νεκρῶν ἀγωγούς, 'bringers forth of the dead,' ἀγ. being used as substantive here.

539. λῦσαι with δός, 'grant to us to loose.'

542. ἐπηγύξατο : lit. 'added their prayer,' or 'joined his prayer.'

543. κώπης : gen. of part taken hold of, 'by the hilt.' Cf. ll. 64, 523.

546. ἐφράσθη : for the mid. ἐφράσατο, 'perceived.'

552. αἰσχύνομαι, with infin., 'I am ashamed (i. e. refuse) to be called.' Note the difference between αἰσχύνομαι with infin. and with participle. αἰσχ. εἶναι = 'I am ashamed to be (and am not i. e. refuse to be.) αἰσχ. ὄν = 'I am ashamed at being what I am.' φαίνομαι has a similar double construction.

553. ἐπερρόθησαν, 'murmured applause.'

556. οὐπερ, '(of him) whose power.'

563. τόδε : sc. στέρνον, governed by παῖσον.

565. **χρῆσις** : sc. *παίειν*.

ὅδε = *hicce*, 'see, here.'

566. ὁ δ' οὐ, κ.τ.λ. This figure of speech (the juxtaposition of two contrary expressions) is called oxymoron.

568. καί, 'even.'

571. ἀφῆκε πνεῦμα, 'yielded up her spirit.'

576. τοιάδε, κ.τ.λ., 'heard such taunts (*κακά*) as these.' *τοιόσδε* is regularly used in reference to what follows. But in l. 580 it refers to what precedes.

579. περισσά : adverbial, 'exceeding brave of heart.'

583. ἐπέχεσε: *ἐπιζέω*.

584. ἀναγκαῖον, neuter adj. for abstract subst. : 'necessity, doom.' *θεῶν*, perhaps a predicate. 'This doom (is) from the gods.'

587. τόδ' οὐκ ἔᾳ με, 'this one (i. e. another grief) doth not let me rest.'

588. διάδοχος : used here in an active sense 'making woes to succeed on woes,' 'bringing one woe after another.'

589 ff. 'I could not blot out of my mind thy suffering, so as not to mourn it; and yet the excess of grief thou hast taken away, because men have brought me tidings of thy nobleness.'

592 ff. General sense, 'Bad land can be made to give good crops by a good season, good land will fail, if the season be bad; but the evil man will always be evil, and the good man good.'

τυχοῦσα . . . ἀμαρτοῦσα : conditional. 'if it receive,' 'if it miss.'

595. ἀνθρωποι: this is called the construction of the whole and the part, the whole being put first and then the two parts, *ἀνθρωποι . . . ὁ μέν . . . ὁ δέ*. Translate, 'while in men even the evil man . . . the good man.' See l. 1185.

598. διέφθειρε: lit. 'nor doth he corrupt,' i. e. 'nor is his nature changed.' The aorist is used for the present in statements of proverbial truths. Hence it is called the gnomic aorist (*γνῶμη*, a proverb or maxim).

600. General sense, 'And yet there is a great deal in a good education.' *ἔχει γέ*, 'and yet to have been brought up well carries with it at least (*γέ*) the teaching of the good.'

τοῦτο : i. e. *τὸ ξεθλύν*.

602. οἰδεν: emphatic, 'he *knows* that which is base (and therefore is without excuse if he does not avoid it), learning it by the law of the good.'

κανών is here used of the standard of right.

603. 'And yet these are but random shafts of thought.' Cf. Tennyson, *In Memoriam*, lxxxvii :

'When one would aim an arrow fair,
But send it slackly from the string;
And one would pierce an outer ring,
And one an inner, here and there;
And last the master Bowman, he,
Would cleave the mark.'

605. μὴ . . . μηδένα : double negative, prohibitive in sense, 'that none touch my daughter.'

μοι : ethic dative.

606. τοι : introducing a maxim, or proverbial saying, 'know that in the countless army host.'

608. κακός : i.e. is regarded as an evil man (by his evil companions).

609. The preparation of bodies for burial was regarded as a most sacred duty by the Greeks. The corpse was washed, anointed with the most precious perfumes, and dressed in a splendid garment.

610. ποντίας ἀλός : partitive gen., either (1) with ἔνεγκε, 'some sea water'; or (2) with βάψασα, 'dipping it in,' &c. Cf. the beautiful lines of the poet Keats,

'The moving waters, at their priestlike task
Of pure ablution round earth's human shores.'

612. νύμφην, κ.τ.λ., the figure of putting contradictory words (adj. and subst.) together in this way is called oxymoron. Cf. l. 566. 'A bride yet not a bride, a maid no more a maid,' 'virgin wife and widowed maid.'

613, 614. προθώματι θ' ὡς μὲν ἀξία, κ.τ.λ. Touchingly beautiful sentences, but difficult to translate, because much would be supplied by the gesture of the actress. Translate, 'And that I may) lay her out as she deserves, how? I cannot—but as I can.' The μέν is answered by δέ. In prose it would be, 'Not as she deserves but as I can.' οὐκ ἀν δυναίμην is parenthetical. Note use of indirect optative with ἀν for the direct present. πόθεν, lit. whence?

τί πάθω; what am I to do (lit. suffer) ?

618. κλέμμα, 'any stolen thing from her home (in Troy).'

619. 'Ah! vision of my home, alas! once happy halls! O Priam, lord of wealth surpassing fair, in children most illust.'

623. εἴτα δῆτα : i. e. in spite of the vanity of riches and power.

ὄγκούμεθα, 'we are puffed up with pride,' one by riches, another by political power.

629-657. Second στάσιμον.

THE CURSE UPON THE DAUGHTERS OF TROY AND HELLAS.

For me fated ill,
 For me was fated woe,
 When first Idaean pinewood
 Alexandros hewed him,
 To make his voyage o'er the salt sea surges,
 For love of Helen, whom of women fairest,
 The golden Sun God lightens.
 For toil and slavery
 Far worse than toil are come about me.
 Yea! out of one man's folly,
 Deadly ill to all men
 Came on Simois' land, and woe from others.
 And strife was judged, which 'twixt three daughters
 of the blest
 In Ida a herdsman judged,
 For spear and death and outrage of my halls;
 Yea, too, around Eurotas, the fair-flowing, mourns
 Some tearful Spartan maiden in her home,
 And mother of dead children lays her hand
 Upon her hoary head,
 And tears her cheek,
 Making her nail blood-stained with rendings.

629. χρῆν: see note, l. 265. Understand γενέσθαι with συμφοράν.

631. Ἰδαίαν . . . ὄλαν: read Tennyson's *Oenone*.

633. ἐτάμεθ' = ἐτάμετο, 'hewed for himself' (mid.).

634. Ἐλένας: read Tennyson's *Dream of Fair Women*, the part where he describes Helen's beauty.

τάν: Doric for τίν = ἦν. The article is used for the relative, in imitation of the older Greek usage in epic poetry.

639. ἀνάγκαι = the forced tasks (lit. necessities) of slavery. See l. 362.

644. ἐκρίθη . . . κρίνει: a play on the double meaning of κρίνειν. Paris 'decided,' i. e. 'fixed irrevocably' the strife between Greeks and Trojans, when he 'decided,' i. e. 'pronounced judgment' between the rival goddesses. The story was that Eris (Strife) in a fit of anger cast a golden apple among the goddesses with the inscription, 'For the fairest.' Paris had to judge between Hera, Athena, and Aphrodite, and gave the prize to Aphrodite, raising the envy of the other two.

645. μακάρων: i. e. the gods.

646. ἀνήρ βούτας: emphatic. It was a wonderful thing that a mere herdsman should pronounce judgment for goddesses.

651. Λάκαινα. It is supposed that the play was produced in the year 424 B.C. If this is so, there may be an allusion here to the mourning of the Spartan women for the men who were slain or taken prisoners at the capture of Sphaeraria in the year 425 by the Athenians under Demosthenes and Cleon.

656. δίαιμον: predicate, 'making her nail blood-stained.'

658-904. Third ἐπεισόδιον.

Hecuba learns the sad truth about Polydorus. Agamemnon comes to fetch her to the funeral rites of Polyxena. She tells him the tale, and appeals for his aid. He fears the army, but at last reluctantly yields so far as to allow a messenger to be sent to Polymestor to ask him to come to see Hecuba, bringing his children.

659. θῆλυν σποράν: poetical for γυναῖκας.

660. στέφανον: a wreath or chaplet was awarded to the victor in the games. The word is of course used here with bitter irony.

661. τί δέ: understanding some word like ἀγγέλλεις or φέρεις.

βοῆς: gen. of cause, 'because of.'

662. ὡς: an exclamation, 'how.'

664. εὐφημεῖν στόμα, 'to speak good-omened words with the mouth.'

στόμα: acc. of respect.

665. καὶ μήν: generally used to indicate some new actor coming upon the stage, 'see.'

666. ἐσ . . . καιρόν, 'just in time for (i. e. to hear) thy words.'

672. ἦς, κ.τ.λ.: lit. 'whose burial was announced to be having zealous attention (*σπουδήν*) by the hand of all the Achaeans.' Or perhaps 'Αχαιῶν' may be genitive with *σπουδήν* and διὰ χερός may be adverbial - 'actively.' Translate, 'whose burial I was told was having the anxious active care of all the Achaeans.' Cf. ll. 572 ff.

676. κάρα . . . Κασάνδρας: a periphrasis for Cassandra.

678. ζῶσαν λέλακας, 'thou criest aloud of one living.'

λέλακα: perf. with pres. meaning of λάσκω.

682. *μοι* : ethic dative, 'I thought.'

685. *νόμον βακχεῖον*, 'a bacchic strain' in allusion to the wild songs of the Bacchanals in honour of Bacchus, 'a frenzied tale of woe.'

686. *ἔξ ἀλάστορος*, κ.τ.λ.. 'lately learning of my sorrows from the avenging god.' She had been forewarned in the dream ; l. 72 ff.

688. *ἔγνως γάρ*, 'knowest thou then.'

689. *δέρκομαι*. She seems to see the dreadful deed in imagination.

690. *ἔτερα*, κ.τ.λ. : i. e. 'one set of woes after another.' 'woes upon woes light upon me' Latin *altera super altera*. *ἀπό* : lit. 'springing from,' each woe being regarded as the result of a previous woe.

692. *ἔπισχήσει* : lit. 'shall stop me,' 'shall come upon me.'

698. *κυρῶ* : present used vividly for past tense.

699. *πέσημα* : substantive used rather strangely with a gen. of the instrument of the fall, 'felled by gory spear.'

701. *πόντου* : gen. governed by the *ἔξ* in *ἔξήνεγκε*.

ἔμαθον, 'I understood' (all too well).

705. *παρέβα* : Doric for *παρέβη*, 'escape me.'

709. *τίς γάρ* ; 'who then ?'

οἰσθα, 'knowest thou how to ?' i. e. 'canst thou ?'

711. *ίν*, 'where,' i. e. 'with whom,' governing the indic. in this sense.

712. *ώς* : final, 'in order that.'

714. *ἀρρητα* : perhaps understanding *λέγω* from preceding line.

718. *διεμοιράσω* : aor. mid. indic. 2nd pers. sing. *διαμοιράω*. Note that the *α* is kept in the aorist after *ρ*.

722. *ἔθηκεν*, 'made.'

724. *ἀλλὰ . . . γάρ*, κ.τ.λ. : the *ἀλλά* belongs to *σιγῶμεν*, the sentence with *γάρ* being a parenthesis, 'but let us from henceforth keep silence, for,' &c.

727. *ἐφ' οἷσπερ* : condensed for *ἐπὶ τούτοις* *ἄ*, 'on those conditions which.'

731. *τάκεῖθεν* : *ἐκεῖθεν* for *ἐκεῖ*, 'all things there.'

732. *ἔστιν* : supply *πεπραγμένον*.

733. *ἐπὶ σκηναῖς* : the body lay at the back, near the tents.

734. 'Αργείων (*ἔστι*), 'he is not (one) of the Argives.' The two sentences are loosely coordinated.

737. *δράσω*, *προσπέσω* : deliberative (aor.) subjunctives. *φέρω* : deliberative pres. subj.

745. *ἄρα*, κ.τ.λ. : lit. 'can it be that I am (*ἄρα* . . . *γέ*) reckoning this man's mind more (than I ought) in the

direction of (*πρός*) hostility (adjective in the neuter used for abstract substantive) when he is not (gen. abs.) hostile? General sense, 'is this man really my friend after all?'

748. *ἐσ ταύτον*: supply *ἐμοί*, 'to the same (conclusion) as I have' (*τὸ αὐτὸν* for *τὸ αὐτό*).

έγώ: supply *βούλομαι*.

751. *καν*, 'even if,' *καὶ έάν*. Translate, 'whether or not.'

752. *γουνάτων*, *κ.τ.λ.*: genitives of part taken hold of, 'I implore thee by (i.e. clasping) these knees of thine.' This use is confined to poetry. Cf. l. 147.

756. *τιμωρουμένη*: note the difference of meaning and construction between *τιμωρεῖσθαι* and *τιμωρεῖν*. See Vocabulary or Lexicon, 'so long as I punish.'

758. *καὶ δή*: used in calling attention. Translate, 'to what aid, then, dost thou,' &c.

760. *οὐ*: governed by *κατα* in the verb, 'o'er which.'

764. *οὐ τῶν*, *κ.τ.λ.*: supply *ἐστί*, 'he is not one of.'

766. *ἀνόνητά γε*, 'yea, all in vain,' neut. pl. of adj. used as adverb. Supply *ἔτεκον*.

769. *ποι . . . χωρίσας*, 'whither . . . sent he him apart?'

774. *τίνος*, *κ.τ.λ.*; supply 'could he have perished?' Translate, 'by whose hand else?'

776. *τοιαῦτ*, 'even so' (lit. such things). A natural way of saying 'yes.'

782. *ῶδε*: pointing to the mangled corpse.

784. *λοιπόν*: sc. *ἐστί*, 'there is no evil left for me to suffer.'

786. *τὴν τύχην αὐτήν*: i.e. 'evil fortune personified' (*δυστυχία*). No one can be more unfortunate than I except 'Misfortune' herself.

787. *ῶνπερ οὖνεκα*, 'for what cause.'

791. *τούς*: sc. *θεούς*.

793. *ἐμοί* perhaps with *κοινῆς*, 'though he oftentimes shared the board with me at my house' ('in my roll of friendship being first among my friends').

794. *ξενίας*, *κ.τ.λ.*: abstr. for concrete = *ξένων*, 'in the number of my friends.'

795. *τυχῶν δσων*, *κ.τ.λ.*, 'obtaining what he ought (to have obtained).' i.e. due hospitality, 'and receiving anxious care (at my hands).' The lines 794 and 795 are perhaps spurious.

799. *χώ*, *κ.τ.λ.*, 'and the (*καὶ δ*) law that is above all gods.' The sense is that the gods themselves are under the rule of the eternal law of right and wrong.

800. *νόμῳ, κ.τ.λ.* : supply *εἶναι*, 'for by law (or custom) we believe the gods to exist.' Another argument to prove the supremacy of law. Belief in the existence of God is enjoined to mankind by commandment. The exact meaning of the word *νόμος* is difficult to give in English. Euripides plays on the different meanings of the word.

801. *καὶ ζῶμεν, κ.τ.λ.*, 'and (by law) we live having things unjust and just defined for us.'

ώρισμένοι : middle voice, in the sense of having something done for oneself.

802. *ὅς* : the antecedent is *νόμος*, 'and if this law.'

ἀνελθών : lit. 'coming up to thee,' i.e. 'being referred to thee.' Agamemnon was, as it were, the final court of appeal.

διαφθαρήσεται, 'shall be dealt with corruptly.'

803. *δώσουσιν* : the subject is the same as the antecedent to *οἵτινες*.

804. *φέρειν* : see Vocabulary.

805. *ἴσον*, 'equal,' i.e. 'just,' 'impartial.' *τῶν ἐν ἀνθρώποις*, 'in human affairs.' Note the emphatic double negative.

806. *ἐν αἰσχρῷ θέμενος* : lit. 'putting among the disgraceful,' i.e. 'regarding as disgraceful.'

807. *ώς, κ.τ.λ.* : as a painter stands a little way off to get a better view of his picture.

τε would in prose follow *ώς*.

812. *ποῖ, κ.τ.λ.*, 'whither dost thou withdraw thy foot from me?' The accus. *μ'* is governed by *ὑπεξάγεις πόδα*, which forms one phrase equivalent to *ὑποφεύγεις*. For the use of *ὑπό* in composition see note 1. 6.

816. *πειθώ, κ.τ.λ.*, 'but persuasion, which is alone the ruler among men, we do not any more strive to learn to the utmost (*ἐς τέλος*) by offering rewards.' The meaning is that education ought to include the art of persuasion. The Athenians paid large sums to the so-called 'Sophists' who taught rhetoric and general education. The passage is a sly hit at the insufficiency of education in the time of Euripides.

818. *ἴν ην ποτέ* : this is an example of *ἴνα* used with the indicative to express a purpose that might have been, but has not been fulfilled. Translate, 'in order that it might have been possible to persuade.'

819. *βούλοιτο* : indefinite optative, 'whatsoever one might wish.'

821. *οἱ μὲν τοσοῦτοι*. 'the (so) many children (that I had).'

823. *τόνδε*, 'yonder.' She points to the smoke yet rising from the ruins of Troy, and visible from the Chersonese.

824. *τοῦ λόγου . . . τόδε*, 'this part of the argument.'

827. *ἥ φοιβάς*, κ.τ.λ., 'whom the Phrygians call Cassandra the inspired.' Either the accus. or nom. may be used after *καλοῦσι*. The emphasis is on *φοιβάς*. *Κασάνδρα* is an emendation proposed by Hermann for the manuscript reading *Κασάνδραν*. If the manuscript reading be retained the line would mean 'the prophetess whom the Phrygians call Cassandra.' But there would be little point in saying that the Phrygians called her Cassandra, unless she had two names, one Greek and the other Phrygian.

828. *ποῦ*, 'in what action.'

830. *χάρτι τίν'*, 'what return for.'

834. *καλῶς* goes with both *δρῶν* and *δράσεις*.

οντα κηδεστήν, 'one who is thy kinsman' (by marriage, because he was brother to Cassandra).

836. *εἴ μοι γένοιτο* : *εἴ* with the optative expresses a wish for something not yet attained, 'Oh that I might have.' It is really the protasis of a condition with the apodosis suppressed. (See Appendix, note A.)

838. *Δαιδάλου* : Daedalus, lit. 'cunning worker,' the famous artist of Crete, who worked for Minos, king of Crete.

843. *εἰ καὶ μηδέν ἔστιν*, 'although it be as nought,' i.e. either 'nothing to thee' or 'of no avail.' Others interpret, 'although she (*ἥ πρεσβύτης*) be as nought.'

ὅμως : supply *παράσχες*.

844. *ἐσθλοῦ* : supply *ἐστίν*, 'it is the part of.'

845. *τούς κακούς* : object (not subject) of *δρᾶν κακῶς*.

846. *συμπίτνει* : probably a variety for *συμβάίνει*, 'happen.'

847. *ἀνάγκας* : here used in the sense of 'relationships,' like the Latin *necessitudo*.

διώρισαν : gnomic aorist, 'define.'

848. Agamemnon, Hecuba's natural enemy, is now her friend, while Polymestor, who ought to be her friend, is become her enemy.

τιθέντες, 'making,' a use very common in poetry.

851. *δι' οἴκτου . . . ἔχω*, 'hold in pity' = 'pity.'

853. *τοῦ δικαίου* governed by *οὐνεκ'*.

854. *φανείη* : the subject is probably *δοῦναι δίκην*, 'if haply any way of vengeance should appear possible.'

854-5. The *ώστε* follows *πως*, 'if it' i.e. vengeance *δίκη*) might come frequent use of *φαίρομαι* in tragedy for the appearance of a deliverer, in some way (*πως*) so as to be well with thee, (and if, at the sume time I might not seem,) &c. Agamemnon

is thinking of his own interests. He does not wish the army to think that he is planning vengeance upon Polymestor in order to please Cassandra.

857. ἔστιν . . . γέ: lit. 'there is (a point) in which' = 'in some wise.'

860. χωρίς, κ.τ.λ.: this is Hecuba's private matter and has nothing to do with the army.

861. πρὸς ταῦτα: lit. 'looking towards,' 'having regard to these things.' Translate 'therefore.'

862. προσαρκέσαι: infin. depending on the adj. ταχύν, 'swift to aid.'

864. Even the great king Agamemnon is a slave.

866. πόλεος, a form of the genitive found in the Attic poets.

867. εἴργουσι, κ.τ.λ.: (1) either taking the μή with χρῆσθαι) 'prevent him from following his own inclination according to his better judgment.' In this case μή is the regular redundant use of μή with the infinitive after verbs of preventing; 'prevent him so as not to use,' i.e. 'prevent him from using.' But μή seems naturally to belong to κατὰ γνώμην. (2) Or (taking μή with κατὰ γνώμην) 'force him to adopt a course of action not in accordance with his better judgment.' But this involves an unusual rendering of είργουσι. On the whole, 2 seems preferable.

868. πλέον νέμεις, 'assignest more weight than is right.'

870. ξύνισθι: from ξύνειδα; lit. 'know with me,' i.e. 'be in the secret with me,' 'connive at it.'

871. συνδράσῃς . . . μή: the aor. subj. is regularly used with μή to express a prohibition. Cf. the Latin use of *ne* with perf. subj.

872. πικούρια = ἐπικουρία. The elision of the first vowel of a word after a preceding vowel is called prodelision. Cp. 1125.

873. πάσχοντος, κ.τ.λ.: gen. abs. 'when the Thracian suffers.'

πείσεται: fut. of πάσχω.

874. μή δοκῶν: supply εἴργειν.

ἐμὴν χάριν for ἐμοῦν χάριν, as we say 'for my sake,' as well as 'for the sake of me.' Cf. l. 1243.

875. τὰ . . . ἄλλα: acc. of respect.

Θάρσει: parenthetical.

882. τὸν ἐμὸν φονέα: Polymestor has murdered Hecuba as well as Polydorus.

883. ἀρσένων: gen. of the object, 'power over men.'

884. General sense, 'Many women can overcome one man, especially when they use craft.'

885. *μέμφομαι*, 'distrust,' 'despise.'

886. *Αἰγύπτου*: the daughters of Danaus murdered the sons of Aegyptus, who were to be their husbands, on their wedding night. There were fifty sons of Aegyptus and fifty daughters of Danaus. Only one son, Lynceus, was spared by one of the daughters, Hypermnestra.

887. *Αἶμνον*: the legend was that the women of Lemnos slew their husbands.

888. *τόνδε μέν, κ.τ.λ.*, 'cease this talk.'

889. *πέμψον . . . ἀσφαλῶς*, 'give safe conduct.'

μοι: ethic dative, 'I pray thee.'

890. *πλαθεῖσα*: aor. pass. (from root *πλα-*) of *πελάζω*.

892. *σὸν . . . χρέος*, 'for thy advantage.' *χρέος* here used like *χάριν* (l. 874).

896. *μᾶς φλογί*: some word must be supplied, 'consumed in one flame.'

πλησίον, 'side by side.' The bodies were first burnt on a funeral pyre, and the ashes then buried in the earth.

897. *κρυφθῆτον*: weak aor. pass. subj. dual of *κρύπτω*.

899. *πλοῦς*, 'time for sailing.'

οὐκ ἂν εἴχον: lit. 'I should not have had (the means), i.e. 'have been able.'

901. *όρωντας*, 'watching for.'

902. *γένοιτο δ'*, *κ.τ.λ.* : Agamemnon distrusts what is to come, 'may all somehow be well.'

905-952. Third στάσιμον.

THE SACK OF TROY.

Thou, O fatherland of Troy,

City of those not sacked no longer shalt be called;

So great a crowd of Hellenes holds thee round about

Sacking with spear, with spear.

And of thy diadem of towers

Thou hast been shorn, and sore defiled

With stain of smoke most pitiful.

Ah me! no longer shall I walk in thee.

At midnight I was ruined

When after feasting pleasant sleep upon the eyes

Is shed, and from the songs and choral sacrifice

Making us all to cease

My lord within his chamber lay,

His polished spear upon the hook,
 Seeing no more the sailors' host
 Treading the land of Ilian Troy.
 But I with binding snood
 Was ordering my hair,
 Gazing in the rays unending
 Of the mirrors wrought of gold,
 That I might fall upon my bed for rest.
 And a cry went up the city ;
 This was the shout in Ilium's city, 'Ho !
 Ye sons of Hellenes, when, oh when will ye,
 Sacking the tower of Ilium, come home ?'
 Then leaving my dear couch
 With single robe, like Dorian maid,
 Sitting, suppliant of the holy
 Artemis, I gained, ah ! nought !
 But seeing my husband slain, am led
 Over the deep salt sea,
 And looking back upon my city, when
 The ship hauled homeward sheet, and me from land
 Of Ilium parted, ah ! with grief I swooned,
 Helen, the sister of the Twins, and Ida's herdsman,
 Fell Paris, dooming to a curse, because
 That marriage—marriage none, but some Avenger's woe
 Reft me of my fatherland, and drove from home ;
 Her ne'er may ocean's wave bring back again,
 Ne'er may she reach her father's home.

905. This chorus is one of the most dramatic of all the choric songs in Euripides.

908. ἀρφί: separated from κρύπτει by the figure called τμῆσις ('cutting'), 'hides thee round about,' 'wraps thee round.'

910. ἀπό belongs to κέκαρσατ, from which it is separated by 'tmesis.' So κατά in next line belongs to κέγχρωσατ. See 908.

στεφάναν: acc. governed by ἀποκέκαρσατ (mid.), 'thou hast had shorn away.'

912. κηλίδα: cognate acc. with κατακέχρωσατ.

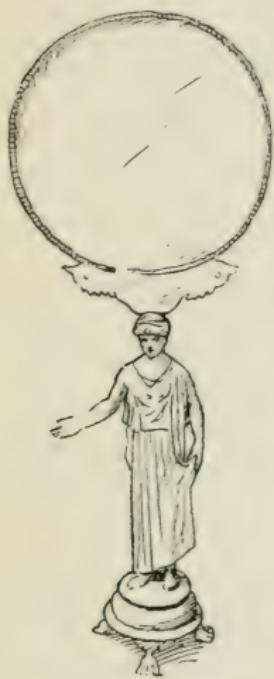
913. ἐμβατεύσω, 'walk in'; cf. in the Psalms, 'Walk about Sion, and go round about her.' The grief of the women over their fallen city is the same as that of the Jews over Jerusalem.

916. χοροποιῶν: the sacrifices were accompanied with dances round the altar.

μολπᾶν: Doric for *μολπᾶν*. So θυσιᾶν.

917. καταπαύσας, 'making me to cease.'

920. ξυστόν: properly an adjective, *ἔγχος* ('spear) being understood. It may be taken as a kind of nominative absolute, or an acc. governed by some word like *ἀγκυρεμάσας* ('having hung up').



BRONZE MIRROR. (In the British Museum.)

921. The Grecian fleet had retired to Tenedos in order to deceive the Trojans.

926. ἀτέρμονας: a picturesque epithet. As *ἐνόπτρων* is plural we may suppose that there were many mirrors hung in the room, and the reflection of mirror within mirror seemed to give the idea of an endless, ever-retreating, image. Readers of *Alice through the Looking Glass* can appreciate the mysteries (from the humorous side) of this untravelled world. The mirrors of the ancients were made of polished metal, not of glass, the manufacture of which had not been discovered.

928. ἀνά: governing *πόλιν*, or by tmesis with *ἐμολε.*

933. μενόπεπλος, κ.τ.λ.: there were usually two garments worn, the *χιτών*, or tunic, and the *ἱμάτιον* or *χλαῖνα*, a loose flowing robe worn over the tunic, and fastened at the shoulder with a brooch (*περόνη*). The Spartan women seem to have worn only the *χιτών*.

936. οὐκ ἤνυσα: understanding οὐδέν, lit. 'I did not effect anything,' i.e. 'I did not obtain answer to my prayer.'

940. πόδα: either metaphorically of the ship's 'foot,' or literally of the 'sheet' rope (of the sail).

946. αἰνόπαριν: strictly a substantive, like *δύσπαρις* in Homer, and may be taken as such in apposition to *βούταν*, or as an adjective in agreement with *βούταν*.

950. ἔξωκισεν . . . οἴκων: a pleonastic expression, *οἴκων* not being actually needed to complete the sense.

953-end. Fourth ἐπεισόδιον.

Polymestor arrives. Under pretence of showing him some buried treasure, Hecuba entices him and his children within the tents.

955. σέθεν : Epic genitive of *σύ*, used in poetry.

956. οὐδὲν πιστόν, 'nothing to be trusted' or 'relied upon.'

957. αὐτὸν may be taken with οὐτε, 'nor again' (farther), or with πράξειν, 'nor that one who is faring well will not again fare ill.' The first is more natural from the position of αὐτὸν. The whole sentence is substantival, in apposition to οὐδέν.

958. φύρουσι, 'confound.' (φύρειν : lit. 'to mix' (a potion). Cf. 959.)

αὐτά : i.e. 'prosperity and adversity,' or 'human life generally.'

πάλιν τε καὶ πρόσω, 'backwards and forwards,' 'this way and that.'

959. ἐντιθέντες : as though mingling a potion for men to drink. Cf. the expressions 'cup of joy,' 'cup of sorrow.'

ἀγνωσίᾳ : in blind ignorance of what is to come.

961. προκόπτοντα : agreeing with ἐμέ or τινά, subject of θρηνεῖν. προκόπτειν is literally used of the pioneers of an army, and so comes simply to mean 'advance.'

ἐς πρόσθεν κακῶν : either (1) lit. 'to the front of evils,' i.e. 'ahead of evils'; or (2) ἐς πρόσθεν = 'forwards,' and κακῶν is the partitive genitive with προκόπτοντα = 'making no forward advance in misfortune.' Perhaps the latter is best.

962. ἀπουσίας : gen. of cause.

σχέσ, 'hold,' 'stay thy reproof.'

963. τυγχάνω : pres. (vivid) for past.

964. ἀφικόμην : sc. οἴκαδε.

965. ἡδη, κ.τ.λ., 'this maid of thine meets me at the very moment when I was lifting my foot (to go) out of my house (to come and see you).'

αἱροντί μοι : dative governed by ἐς ταῦτόν, lit. 'at the same time with,' &c.

968. ἐναντίον, 'face to face.'

970. ὅτῳ, κ.τ.λ. : some commentators have supposed these lines to be corrupt, but it is more natural to suppose that the poet means Hecuba's speech to be abrupt and halting. She has her own reasons for not wishing to look Polymestor in the face. ὅτῳ has no antecedent. Hecuba in her assumed

or real agitation speaks abruptly and enigmatically; 'For (before one) by whom I was seen in my prosperity . . . shame covereth me.'

αἰδώς μ' ἔχει = *aiδοῦματι*, and hence *τυγχάνονσα* is put in the nomin.

971. ἵνα, 'where' = 'in which.'

972. ὁρθᾶς, lit. 'straight' = 'unflinching,' 'unaverted.'

973. αὐτό : viz. 'that I cannot look thee in the face.'

σέθεν : objective gen., 'towards thee,' *σέθεν*, poetical form for *σοῦ*.

974. ἄλλως, 'on other grounds,' 'besides.'

αἰτιόν τι : predicate, understanding *ἐστι*. The neuter of the adjective is used here as a substantive = 'cause.' *τι* may be rendered 'in some sense,' 'to some extent.'

καί, 'also.'

νόμος, 'custom' (subject).

975. γυναικας, κ.τ.λ. : substantival clause; in apposition to *νόμος*.

976. τίς χρεία σε : supply *ἔχει*, i.e. 'in what hast thou need of me?'

977. τί χρῆμα : acc. of respect, 'as to what thing,' i.e. 'for what purpose.'

ἐπέριψω for *μετεπέμψω*.

τὸν ἐμὸν πόδα : lit. 'sent for my foot,' i.e. 'sent for me to come.'

978. ἔμαυτῆς, 'of myself' = 'of mine own.' δή gives mysterious emphasis to *ἔμαυτῆς*.

979. μοι : ethic dative, 'prithee.'

981. ἐν ἀσφαλεί : adjective used for substantive, 'in safety.'

ἐρημία : the fact that we are alone is a guarantee of safety.

984. μή always has a slightly different sense from *οὐ*. Here it has a generic force; 'the class of) friends who fare not well, 'such of his friends as fare not well.'

985. ἔτοιμος : supply *ἐπαρκεῖν*.

986. εἰπὲ παῖδα, 'tell me about the child.'

Πολύδωρον : in apposition to *παῖδα*.

989. μάλιστα, 'most surely'; supply *ζῆ*.

τούκείνου . . . μέρος : acc. of respect, 'as far as concerns him.'

990. Hecuba speaks with concealed irony, 'What a clever lie!'

992. τῆς τεκούσης τῆσδε . . . μου, 'me, his mother.' gen. governed by *μέμνηται*, *τῆσδε* being often thus used in speaking of oneself. *τι* = 'at all' (lit. 'in anything').

993. ὡς is used for πρός as a preposition, meaning 'to,' 'towards,' with persons only.

996. τῶν πλησίον would naturally = 'thy neighbours,' πλησίον being used as an adverb with the article (like of πρίν, οἱ νῦν) οἱ πλησίον (ὄντες) = 'those who are thy neighbours.' But here τῶν πλησίον is used in the unusual sense of 'the things which are thy neighbours.' The full phrase would be τὰ τῶν πλησίον, and the genitive would be τῶν τῶν πλησίον. One of the articles is omitted. It is possible, however, that τὰ πλησίον may have meant 'the things near to thee,' i.e. 'thy neighbour's things,' in which case there would be no omission of article. Translate, 'neither lust after the things of thy neighbours.'

997. οὐκιστά used like Latin *minime* as a negative, 'by no means.'

οὐαίμην, κ.τ.λ., 'may I enjoy what I have got'; τοῦ παρόντος being contrasted with τῶν πλησίον l. 996. Note the optative in principal clause expressing a wish—the regular use.

τοῦ παρόντος: partitive genitive. Polymestor has his own meaning for the words, which the spectators would understand. He has an uncomfortable feeling that 'ill-gotten gains never prosper.'

1000. οὐστω φίληθείς, κ.τ.λ. : the subject is unexpressed, Hecuba meaning to speak obscurely. It may be (1) λόγος, or (2) πᾶς, or (3) χρυσός. It seems easiest to understand λόγος from the preceding line, 'May my speech (what I have to say) be as dear to thee as thou art now dear to me.' Of course Hecuba really means 'may my speech be as hateful to thee,' &c. Polymestor is impatient and interrupts, eager to know what secret she has to disclose. Some commentators prefer to alter the reading to οὐστ', ὡ, and make Hecuba's sentence continued in l. 1002; the sing. verb οὐστ' would be followed by a subject in the plural (σχῆμα Πινδαρικόν) in that case.

1004. εὐσεβής: again in bitter irony. Cf. in *Julius Caesar*. Antony's speech, 'Brutus is an honourable man.'

1007. τῇδε, 'in this way,' 'it is wiser so.'

1008. ὡν: local 'where'; supply εἰσίν.

1010. γῆς: genitive depending on ὑπέρ in the verb, 'rising up above the earth.'

1011. εἴτε . . . τε, 'anything further,' 'anything more.' Cf. the French *encore* and the German *noch*.

1012. οἴς: governed by σύν in the verb, 'with which I came forth (from Troy).'

1013. πέπλων, κ.τ.λ. : supply ἔχεις with the first clause ; 'Hast thou it within thy robes, or hast thou it concealed' (somewhere else) ?

κρύψασ' ἔχεις : stronger than κέκρυψας = 'hast thou concealed it, and hast thou got it ?'

1015. αἴδε *(haeccc)*, 'here are the fences wherein the ships of the Achaeans are stationed.' The ships were drawn up on the shore, and protected by a palisade.

ναύλοχοι : lit. 'affording station for ships.'

1021. ὃν governed by δεῖ, 'of which there is need (to thee)' = 'of which thou hast need.' Polymestor thinks Hecuba speaks of his going home again. She means that he will go to Hades.

1022. Lyric Interlude.

THE DOOM OF POLYMESTOR.

'Not yet hast thou paid, but perchance shalt pay the penalty,
As a man staggering falleth into troubled water without
haven,
From thy dear heart rending the life¹.
For wherein that which gives a pledge
To man's justice and to gods falleth into one,
Deadly, deadly is the curse.
And hope shall baulk thee of this way, which brought thee
To deadly Hades, ah ! unhappy man !
And by a hand unwarlike shalt thou leave thy life.'

1023. A short chorus allows time for the attack upon Polymestor to begin.

1025. ἀλίμενον, κ.τ.λ. : these lines are difficult. It is not clear what is the metaphor, and the reading is not altogether certain. (In the text ἐκπεσεῖ is omitted after λέχριος as a probable emendation.) ἄντλον may mean 'the hold' of a ship or 'the bilge-water' in the hold. Probably here the latter meaning is predominant, and the word is extended to mean any troubled water from which there is no haven of escape. λέχριος : the idea seems to be that Polymestor is walking 'in slippery places,' and suddenly staggers and falls on one side. In the translation φίλας καρδίας is taken with the words

¹ Or perhaps 'because thou didst take away a dear heart's life,' i.e. the life of Polydorus; taking καρδίας as possessive genitive.

which follow; this, on the whole, gives the best sense. The metaphor may be of a man walking along the ship's gangway and tumbling into the hold, where he finds bilge-water, which is Hades. If so, it is not a very dignified one.

ἀμέρσας: the root meaning of ἀμέρδω is 'deprive of,' 'be-reave of.' Here, however, it appears to be used in the sense of 'rob,' 'take away.' φίλας καρδίας may be either (1) gen. of separation, 'robbing thy life from thy dear heart,' or (2) gen. of possession, 'robbing thy dear heart's life.'

1029. τὸ γὰρ ὑπέγγυον, κ.τ.λ.: 'where that which is liable to justice (human law) and to gods (divine law) falls together,' i.e. 'coincides.' ὑπέγγυος = 'liable to be called to account.' Polymestor was responsible both to Priam and Hecuba, and also to the gods, when he took Polydorus into his care. He was guilty before God and man.

1032. ὁδοῦ: probably gen. of separation governed by ψεύσεται. Others take it with ἐλπίς; see translation.

1035. φέγγος: accus. of respect.

1035-end. ἔξοδος.

Conclusion of the play. Polymestor is outraged and his children murdered. He tells the story to Agamemnon and appeals to him. Hecuba makes her defence. Agamemnon gives judgment. An unseemly wrangle follows between Hecuba and Polymestor; the latter prophesies the fate of Hecuba and Agamemnon.

1037. μάλ' αὖθις: μάλα strengthens the word, with which it goes, 'again, again!'

σφαγῆς: genitive of cause, with ὡμοι.

1039. οὔτι μὴ φύγητε, 'in no wise shall ye escape.'

οὐ μὴ is used with the aorist subjunctive to express a strong denial. The construction is generally explained as elliptical. 'There is no fear lest ye escape,' 'no chance of your escaping.' It is possible, however, that the οὐ μὴ is simply a double negative, and the subjunctive a trace of an older future use. i.e. 'ye shall by no means escape.' (This usage must be carefully distinguished from οὐ μὴ with the fut. indic. (sometimes printed with the interrogative sign) which carries the force of a strong prohibition. οὐ μὴ ποιήσεις ταῦτα, 'do not do this.')

1040. βάλλων, 'smiting' (with my fist).

μυχούς: a regular word for the women's inner apartments.

1041. *βαρεῖας*, κ.τ.λ., 'the blow of a heavy hand is launched.'

1042. *βούλεσθ'* ἐπεισπέσωμεν; a combination of a simple question and a deliberative question, 'Is it your will that we rush in?'

1047. *καθεῖλες*; 'didst thou entrap?'

κρατεῖς; 'hast thou him in thy power?'

1052. *ξύν*, 'with the help of.'

1053. *όδε*, *hicce*, 'behold! he comes.'

1055. *Θρηκί*: dative of advantage, 'stand aside for.'

θυμῷ: dat. with *ζέοντι*, 'boiling with rage.'

1056. *πᾶ*: Doric form.

βῶ . . . *στῶ* . . . *κέλσω*: deliberative subjunctives. *κέλσω*, strictly a nautical word, understanding *ναῦν*. Translate, 'whither shape my course?'

1058. *τιθέμενος*, 'making for myself,' i. e. 'imitating.'

ἐπὶ χείρᾳ, 'on hand' (and knee).

κατ' ἵχνος, 'on the track.'

1059. *ποίαν*: supply *όδόν*.

1061. *ἔξαλλάξω*: lit. 'take in exchange,' 'take in turn.' See note, l. 483.

1065. *μυχῶν*: with *ποῦ*, 'into what corners.'

με πτώσσουσι is strictly intransitive, but here takes an accusative, 'cower from me.' Or *πτώσσουσι φυγᾷ* may = *φείγουσι*.

1067. *ἀκέσται*: *o* is elided. Be careful of the parsing of this word.

1068. *ἀπαλλάξας*, 'relieving me from,' 'ridding me of.' Contr. l. 1108.

τυφλόν . . . *φέγγος*: example of the figure called oxymoron; ep. l. 612.

1070. *πόδ'* *ἐπάξας*: lit. 'rushing (with) my foot,' i. e. 'rushing.' *πόδα* perhaps a descriptive accusative (or accus. of the instrument of motion).—Liddell & Scott). Cp. l. 53.

1073. *ἀρνύμενος*, 'winning for myself outrage (upon them), as requital for my maltreatment,' = 'blindness,' 'blind light.'

1076. *διαμειρᾶσαι*: explanatory (epexegetic) infinitive.

1078. *ἐκβολάν*: perhaps alluding to the practice of exposing children on the mountains for wild beasts to prey upon them, 'savagely cast out to be a prey upon the mountains.'

1080. *ναῦς ὅπως*, κ.τ.λ. The explanation of this passage seems to be that Polymestor suits the action to the word. *φάρος* is the word for the long outer robe (*ἱμάτιον*) worn by

men. It is also used for a sail of a ship. Polymestor girds his robe round him with his girdle, so that it may not entangle his movements, and compares himself (somewhat confusedly, it must be admitted) to a ship shortening or furling sail, and 'coming about' (*κάμπτειν*). 'Girding this linen robe, like a ship, with sea-going ropes.' Metaphors of this kind strike us as laboured and even comical, but it must be remembered that the Athenians were born sailors, and loved all references to the sea.

1084. ὁλέθριον κοίταν, 'this murderous lair,' i. e. the women's hiding-place.

τέκνων with φύλαξ.

1086. δεινά, predicate.

τάπιτίμια = τὰ ἐπιτίμια, 'the penalty.' Some edd. insert here a line δαίμων ἔδωκεν, ὅστις ἔστι σοι βαρύς.

1090. κάτοχον, 'possessed by Ares,' i. e. under the sway of the god of war.

1098. λώβας : causal genitive.

1099. τράπωμαι . . . πορευθῶ : deliberative subjunctives.

1100-1106. General sense, 'Shall I fly to heaven or to hell?'

1101. ἀμπτάμενος : syncopated form for ἀναπτάμενος. Take ἐνθα before Ωρίων.

1105. Ἄιδα : Doric for "Αἰδον.

1106. πορθμόν : i. e. the Styx. Charon was the ferryman.

ἀξω, 'shall I fly (to),' with direct accusative.

1107. ξυγγνωστά : supply ἔστι, 'it is pardonable'; plural used for singular.

κρείσσονα, κ.τ.λ., 'evils too heavy to bear.'

φέρειν : epexegetic infinitive. Subject of φέρειν. τινά understood.

1108. ἔξαπαλλάξαι. Probably the subject is τινα, the object ξαντόν understood. Tr. 'to rid oneself of.' Cp. 1068.

1109. οὐ γάρ, κ.τ.λ. 'For Echo, child of the mountain rock, no longer silent, crieth aloud throughout the host, making tumult.' In classical mythology Echo was a nymph, daughter of Air and Earth, who pined away for love of Narcissus, until nothing remained of her but her voice—

'Sweet Echo, sweetest nymph, that liv'st unseen
Within thy airy shell.'—MILTON.

1112. ἔσμεν : short Attic form for ἔδειμεν, plup. of οἶδα. Verbs of perception take the participle (*πεσόντας*) instead of the infinitive.

1113. *παρέσχεν*: we should have expected *παρέσχεν* *ἄν*, 'would have caused.' But the simple tense without *ἄν* is sometimes used in the apodosis of a conditional sentence. We have the same idiom in English, 'If thou hadst been there, my brother had not (=would not have) died.' (Cf. in Horace, *Car.* ii. 17. 28 *sustulerat* for *sustulisset*.)

1115. *φωνῆς* may be governed by *ησθόμην* (which sometimes takes the gen.), or by *ἀκούσας*. Probably the latter, 'I perceived (thee, by hearing thy voice.' Polymestor, of course, is blind.

1119. *ἄρα*: emphasizes *ὅστις*, whoever he was.

1121. *οὐκ ἀπώλεσ*: corrective of *ἀπώλεσε*, 'nay, not destroyed.'

μειζόνως: understand *ἐπραξε* or some such word.

1123. *ἀμήχανον*: lit. 'without means or resource' (a negative, *μηχανή*); then in passive sense, 'not to be explained,' 'inconceivable,' 'dreadful.'

1125. *ποῦ σθ'*: *'σθ'* = *ἐστι*. Cp. I. 872.

1127. *τί πάσχεις*; 'what ails thee?'

1128. *μέθεις μ' ἐφεῖναι*: lit. 'let me go, . . . to lay.' *ἐφεῖναι*, epexegetic infinitive (= *ῶστε ἐφεῖναι*). Translate, 'unhand me! let me lay,' &c.

1129. *τὸ βάρβαρον*: neut. adj. with article used for the abstract noun (like *τὸ καλόν* = beauty), 'thy savagery.' The word is appropriately used of Polymestor who was a barbarian in the eyes of the Greeks.

1132. *λέγοιμι* *ἄν*. 'I will tell thee.' The optative with *ἄν* is frequently used in conversation for a modified future. Strictly the phrase means, 'I would speak (if you would allow me).' So we say in English, 'I would say,' 'I would venture to suggest.'

1134. *τρέφειν*: epexegetic infinitive.

1135. *δή*, 'I suppose,' 'it would seem.'

1137. *ῶς εὖ, κ.τ.λ.*: supply *ἐκτείνα*. *ῶς* = 'how.'

1138. Polymestor, with miserable treachery, endeavours to make capital out of his murder, by pretending that he committed the crime for the sake of the Greeks.

1139. *ἀθροίσῃ . . . ξινοικίσῃ*: strict sequence would require the optative (the historic mood) after the historic tense *ἔδεισα*. But the primary sequence is often used after historic tenses in order to give greater vividness to the narrative. See I. 27.

Τροίαν: for *Τρῶας*, 'might gather the Trojans and re-people Troy once more.'

1141. *ἀρεῖαν*: aor. opt. from *αἴρω*. The historic sequence is resumed.

1144. ἐν φπερ, 'in (or 'under') which.' Antecedent is κακόν.

νῦν, 'but now,' of the immediate past.

1146. ὡς . . . φράσουσα, 'as though to tell me of,' ὡς expressing the pretended purpose.

1148. εἰσάγει: historic present; cf. l. 10, so ἵζω below.

1149. δόμους: governed by the *εἰς* in εἰσάγει, 'tents.'

1151. πολλαὶ agrees with κόρα in next line.

1152. ὡς δή: δή emphasizes the pretence, 'as though forsooth.'

1153. κερκίδα: lit. 'the comb' of the loom by which the threads of the woof were driven home; here used for the work itself, 'the cunning work of Edonian hand.' The Edonians were Thracians, who were famous for their loom work.

1154. ὑπ' αὐγάς: ὑπό with the accusative implies motion towards, '(holding) these robes of mine to the light and gazing (on them).'

1156. διπτύχου στολίσματος, 'of my double armament.' Ancient heroes are always represented as carrying two spears, hence διπτύχου.

1157. ἐκπαγλούμεναι, 'lost in wonder at.'

1159. διαδοχαῖς. κ.τ.λ.: lit. 'exchanging them in successions of hands,' i. e. 'passing them from hand to hand.' There is no caesura in this line.

1160. ἐκ, 'after' (lit. 'out of').

γαληνῶν: adjective.

πῶς δοκεῖς; 'how thinkest thou?' i. e. 'canst thou believe it?'

1162. αἱ δέ, 'others,' as though *αἱ μέν* had preceded.

δίκην: the accus. is used adverbially = 'after the manner of,' 'like enemies.'

1165. εἰ . . . ἔξανισταίνων: pres. opt. implying repeated effort, 'each time I strove to lift.'

1166. κόμης, 'by the hair,' genitive of the part seized.

1167. οὐδὲν ἤνυν: i. e. 'all my efforts were fruitless'; cf. l. 936.

πλήθει: causal dative, 'by reason of.'

1168. τὸ λοίσθιον, 'at last' (adverbial).

πῆμα πῆματος πλέον: in general apposition to the sentence, 'woe worse than woe.'

1170. τὰς ταλαιπώρους κέρας, 'these poor pupils.'

1172. ἐκ: tmesis.

1173. ὡς: when following its noun takes an accent.

1175. *σπεύδων*, κ.τ.λ., 'for furthering thy cause'; cf. ll. 1138 ff.

1177. *μακρούς*: the adjective explains the verb more fully. This is called the proleptic (*προληψις*) use of the adjective, 'stretch my story to great length.'

1178. *τῶν πρίν*: goes with *τις*. Censure of women was a common theme of ancient poets, especially Euripides, who was unhappy in his experience of them. On the other hand, Euripides has given us pictures of the noblest of women, Polyxena, Alcestis, Iphigenia, &c.

1179. *λέγων*: supply *κακῶς*.

τις: indefinite pronoun, accented because followed by another enclitic word *ἐστιν*.

1181. Omit *γάρ* in translation.

1182. *ἀεί*, 'from time to time,' 'for the time being,' an extended use of *ἀεί*, especially common with the article and participle.

1183. *μηδέν*: accus. of respect, used adverbially, 'In nought be arrogant.'

τοῖς . . . κακοῖς: dat. of cause, 'by reason of.'

σαυτοῦ: emphatic.

1185, 1186. It is impossible to make good sense of these lines, which are probably spurious, unless either (1), *ἐπίφθονοι* can be taken to mean 'objects of envy,' i. e. 'noble.' But its usual sense appears to be 'objects of hatred,' i. e. 'wicked'; or (2), for *τῶν κακῶν*, *μὴ κακῶν* be read. But the generic use of *μὴ* with an adjective and without the article is exceedingly rare. Adopting the first alternative as at least possible, we may translate:—'For in the case of many of us, some are objects of envy, while others are by nature included in the number of the wicked.' The construction of *πολλαῖ*, followed by *ai μέν* and *ai δέ*, is the construction of the whole and the part (*σύνεστις καθ' ὅλον καὶ μέρος*). See I. 595.

1187. *οὐκ ἔχρην ποτε*, 'it ought never to have been permitted.'

1188. *τῶν πραγμάτων*: gen. of comparison with *πλέον*.

1189. *ἄλλ' εἴτε*: understand *τις*, 'But if a man's deeds were good.' *εἴτε* instead of *εἰ*, because of *εἴτε* following.

1190. *εἰτ' αὖ*, κ.τ.λ.: supply *ἔδρασε* with *πονηρά*, *ἔδει* with *λέγειν*.

1191. *καὶ μή*, κ.τ.λ., 'and a man ought (*ἔδει τινά*) never to be able to give a fair seeming account of unjust deeds.' It was a favourite accusation against the philosophers of the time, that they were able to make the worse cause appear

the better. Hence *σοφοί* and *σοφισταί* came to be terms of reproach. (Hence our words 'sophist' and 'sophistical' which are always used in a bad sense.) Even Socrates himself did not escape this charge among the Athenians.

1192. *σοφοί μὲν οὖν, κ.τ.λ.*, 'wise men, it may be (*μὲν οὖν*), are they who have investigated these things (i. e. the art of proving wrong to be right) accurately; but they cannot be wise to the end, but they (have always) perished miserably; none ever yet escaped.' The word *σοφοί* is used throughout this passage in a bad sense; Euripides is sneering at the philosophers of his day.

ἀκριβώ: lit. 'make accurate,' so 'investigate accurately,' 'understand thoroughly.'

1195. *καὶ μοι, κ.τ.λ.*, 'what relates to thee (*τὸ σὸν*) in my speech (*μοι*, ethic dative) is thus in prelude,' i. e. 'thus much I say to thee by way of prelude.'

1196. *ἀμείψομαι*: root meaning, 'exchange'; hence in middle voice, 'exchange answers' in dialogue, 'answer.'

1197. *ἀπαλλάσσων*, 'taking away double toil from the Achaeans,' i. e. saving them from the necessity of re-taking Troy.

1198. *κτανεῖν*: inf. depending on *φῆσ.*

1199. *ποῦ ποτε*: lit. 'where ever?' i.e. 'in what instance?'

1201. *τίνα δὲ καὶ*, 'and besides (*καὶ*), what favour wast thou zealous in promoting?'

1202. *κηδεύσων τινά*, 'to ally thyself in marriage to some one.'

1207. *κέρδη τὰ σά*, 'thy avarice.'

καὶ joins *κέρδη* (which is nomin.) with *χρυσός*.

1208. *ἐπει*, 'for.'

1211. *τί δ*, 'why, I say,' taking up *πῶς* in l. 1208, and making a fresh start in the sentence.

οὐ τότε belong to *ἔκτεινας* and *ἡλθες*.

1212. *χάριν θέσθαι*, 'to earn this man's gratitude'; lit. 'to store up for thyself gratitude in this man.' The metaphor is probably connected with the idea of lodging money with a banker.

1215. *καπνῷ δ' ἐσήμηνε*, *κ.τ.λ.* Some suppose a line to be lost here, but probably the words *καπνῷ δ' ἐσήμην* *ἀστυ* are a parenthesis, and *πολεμίων ὑπὸ* goes with *οὐκέτ' ἥμεν ἐν φάει*, which is equivalent to *ἀπωλόμεθα*. Then *ἐσήμην* = *ἐσήμηνεν ὅτι οὐκέτ' ἥμεν ἐν φάει*. Translate, 'But when we were no longer in the light by the hand of our enemies, (and the city gave signal of this by her smoke).' Cp. Aesch. *Agam.* 818 *καπνῷ δ' ἀλοῦσα νῦν ἔτ' εὔσημος πύλις*.

ὕπο : anastrophe.

1218. χρῆν : see note on l. 265. The order of words in translation is χρῆν σε δοῦναι τὸν χρυσόν.

1219. ἀλλὰ τοῦδ' ἔχειν, 'but (thou sayest) that thou hast it from this man' (Polydorus).

1222. ἀπαλλάξαι, 'let it go' (supply χρυσόν).

1223. καρτερεῖς ἔχων, 'persist in keeping it.'

1224. καὶ μήν : introducing another argument, 'moreover.'

τρέφων and σώσας are participles used in the conditional sense, and supply the if-clause (protasis) to the second part of the condition εἰχες ἀν (apodosis), 'if thou hadst nurtured,' &c.

1226. ἐν τοῖς κακοῖς, 'in times of adversity,' 'evil days,' 'a friend in need is a friend indeed.' *Amicus certus in re incerta cernitur.* (Ennius quoted by Cicero.)

1227. τὰ χρηστὰ δ', κ.τ.λ., 'whereas all times of prosperity (lit. good things) have friends without the asking.'

ἕκαστα : lit. 'each,' here equivalent to πάντα, 'in every case.' αὐτά = *ipsa*, lit. 'of themselves,' i. e. without any effort on our part. *Donec eris felix multos numerabis amicos*, 'So long as thou doest well unto thyself, men will speak good of thee.'

1230. ἐκεῖνον ἄνδρα : pointing to Agamemnon.

1232. ὥδε : pointing to his wretched condition.

1234. οἷς ἔχρην : supply πιστὸν εἶναι.

1236. αὐτόν, perhaps best taken with τοιοῦτον ὄντα, 'being such an one (i. e. κακόν) thyself.'

1238. φεῦ φεῦ, 'ah well,' not here a lament but a 'moralizing' interjection.

1239. ἀφορμάς, 'starting-points,' 'grounds.'

1241. ἀνάγκη : sc. κρίνειν.

1243. ἐμὴν χάριν, 'for my sake.' Cf. l. 874.

1244. οὔτ' οὖν, 'no, nor'; οὖν emphasizes οὔτε.

Ἄχαιῶν : sc. χάριν.

1246. πρόσφορα, 'advantageous,' 'convenient.'

1247. παρ' ὑμῖν : sc. βαρβάροις.

ράδιον, 'a light matter.'

1249. μὴ ἀδικεῖν : scanned μᾶδικεῖν. This is called synizesis.

φύγω : deliberative subjunctive.

1250. τὰ μὴ καλά, 'things unfair,' τὰ μὴ φίλα, 'things unwelcome.'

1252. γυναικός : gen. of comparison governed by the comparative sense of the word ἡσσώμενος (= ἡσσων ὡν), 'worsted by a woman and a slave.'

1254. οὐκούν: supply ὑφέξεις. The final wrangle between Hecuba and Polymestor seems unworthy of the dignity of the rest of the play. It seems introduced for the sake of alluding to the story about the metamorphosis of Hecuba in l. 1273.

1256. τί δ' ἡμᾶς; the verbs must be supplied from what follows—i. e. ἀλγεῖν δοκεῖς, ‘what thinkest thou of my suffering?’ (ἡμᾶς = ἐμέ as often in poetry).

παιδός: gen. of cause, ‘for my child.’

1259. ἥνικ' ἄν. κ.τ.λ., the sentence is interrupted, and taken up again in l. 1261.

1260. μῶν: contracted form for μὴ οὖν (erasis), used in asking a question.

ὅρους, ‘to the boundaries’; accus. of goal to be reached. Cf. l. 146.

1261. μὲν οὖν: corrective, ‘nay.’

καρχησίων: plur. for sing., ‘mast-head.’

1262. πρὸς τοῦ; τοῦ alternative form of τίνος (interrog.), ‘at whose hands?’

ἀλμάτων: plur. for sing.

1263. ἀμβήσει = ἀναβήσει.

1265. The legend was that Hecuba was changed into a dog, on account of her bad temper. The naval station at Abydos was called Κυνὸς σῆμα (Cynossema), ‘the dog’s tomb,’ and this perhaps gave rise to the legend, though the name itself had probably an astronomical origin—‘the sign of the dog-star’ (Lat. Canis, or Sirius); see l. 1273.

1267. ὁ Θρηξὶ μάντις, ‘the prophet among the Thracians.’ The worship of Dionysus is constantly connected with the Thracians.

1268. ἔχρησεν: the original meaning of χράω is ‘to give a needful answer’; of an oracle, ‘to declare.’ In the middle voice, the word has the sense of ‘getting the answer needful for oneself,’ hence ‘to use.’

ἄν for τούτων ἄ by relative attraction.

1269. οὐ γάρ: γάρ implies omission of the protasis, ‘for (if he had),’ εἰ ἔχρησεν.

1270. θανοῦσα, κ.τ.λ.: i. e. ‘Will this metamorphosis take place after my death or while I am yet living?’

1271. τύμβω . . . σῷ: poetic variety for τύμβου . . . σοῦ.

1272. ἐπωδόν: may be (1) an adjective = ἐπώνυμον, ‘called after,’ or (2) a substantive, ‘a charm to console me for my change of form.’

1273. ναυτίλοις τέκμαρ. ‘Burrows or *tumuli* usually stood on high ground commanding a view of the sea.’

1275. *καὶ . . . γε*, 'yes, and.'

1276. *ἀπέπτυσα*, *κ.τ.λ.*, 'I spurn the thought (aorist for present) may such a fate come upon thine own head!' (lit. 'I give these things for thee thyself to have').

1277. Cassandra was murdered by Clytemnestra, wife of Agamemnon; she afterwards murdered Agamemnon in his bath (l. 1281).

1278. *Τυνδαρίς*: Clytemnestra, daughter of Tyndareus, and sister of Helen.

1284. *ἐγκλήψετε*: addressed to the attendants who gag Polymestor.

εἴρηται γάρ, 'all hath been said.'

ὅσον τάχος, 'as quickly as possible.'

οὐχ . . . ἐκβαλεῖτε: *οὐ* with a fut. interrogative is equivalent to a command.

1290. *τάσδε*: pointing to the fluttering sails of the ships.

1291. *πλεύσαμεν*, 'may we have a prosperous voyage.' Optative in principal sentence (without *ἄν*) expresses a wish.

εὖ δὲ τάν: tragic irony; see l. 73. The spectators know that all is not well at Agamemnon's home.

1294. *τῶν δεσποσύνων μόχθων*, 'the toils of slavery.'

APPENDIX

NOTE A.

The Particle 'Av (in epic poetry κε).

Beginners must carefully notice the uses of the particle *āv* in Greek. An exact knowledge of its various meanings can only be obtained by constant study and observation. But the following principles must be carefully borne in mind.

The particle 'Av has two uses :—

I. Conditional. It may be joined to all *secondary (historic)* tenses of the indicative, to the optative (and to the infinitive and participle, where these stand for an indicative or optative in indirect discourse) to denote that the verb is used in a *conditional* sense, i. e. is dependent upon some if-clause, expressed or understood. In this use (a) *it always belongs closely to the verb*; (b) *it is always found in the apodosis¹ of a conditional sentence*; (c) *it may generally be rendered by 'would,' 'would have,' 'should,' 'should have'*; (d) *it is often repeated for the sake of emphasis—see ll. 359, 360, 1199, 1200*; (e) *the condition is often unexpressed and to be understood—see 1199, 1200*; (f) *the optative with *āv* is sometimes used as a future—see note, l. 1132.*

II. Indefinite. It is joined regularly to *ei*, *if*, to all relatives and temporal conjunctions and sometimes to the final particles *ōs*, *ōnōs* (see l. 330), and *the verb that follows is always in the subjunctive mood*. When used thus, it must generally

¹ All fully expressed conditions have two parts, (1) the *if-clause* containing the condition, called the *protasis* (=proposition), e. g. 'if you were to do this'; (2) the clause logically dependent on the condition, called the *apodosis* (=that which is granted if the protasis be granted), e. g. 'you would be very unwise.'

be left untranslated in English, though sometimes it may be rendered by *-so*, *-soever* (thus *ὅς ἄν*, *who-so*, *who-soever*). Hence this use is sometimes called the *indefinite* use of *ἄν*. Note that in this sense (a) *the verb is always in the subjunctive*; (b) *the particle goes closely with the relative or conjunction*, though it affects the mood of the verb; (c) *it is necessarily only used in primary sequence*; (d) *it sometimes coalesces with the word*. Thus *εἰ ἄν* = *ἐάν* or *ἢν*, *ἐπειδὴ-ἄν* = *ἐπειδάν*, *ὅτε-ἄν* = *ὅταν*, *κ.τ.λ.*; (e) *it may be disregarded in translation*.

Beginners would find it a good plan to have two columns in their note book for these two uses, and to put down every example that they come across under its proper column.

NOTE B.

Uses of *Αὐτός*.

Αὐτός has three distinct uses :—

(1) *In all cases as an adjective pronoun, joined closely with another word and meaning 'self' (Lat. *ipse*)*; e. g. *Φίλιππος αὐτός*, Philip himself; *αὐτὸς ὁ στρατηγός* (or *ὁ στρατηγὸς αὐτός*), the general himself; *ἐπ' αὐτῇ τῇ ἀκτῇ*, on the very shore (lit. the shore itself); *αὐτὸς ἔβλεψα*, I myself saw (it); *ἐμ-αυτόν*, my-self; *ἐ-αυτόν*, him-self.

(2) *In the oblique cases only as an ordinary personal pronoun of the third person—*εἶδον αὐτόν*, I saw him; *ἔδωκα αὐτῇ*, I gave (it) to her.*

(3) *In all cases when immediately preceded by the article it means the same (*idem*)*: *ὁ αὐτὸς ἀνήρ*, the same man; *τὸν αὐτὸν πόλεμον*, the same war.

Caution.—Beginners of Greek, who are also reading the Greek Testament, are apt to confuse the uses of *αὐτός*, because in the New Testament Greek (which belongs to a later period) the nominative of *αὐτός* is used as a personal pronoun. But this use is never found in Attic (classical) Greek, where *αὐτόν* may mean 'him,' and *αὐτήν* 'her,' but *αὐτός* never means 'he,' nor *αὐτή* 'she.'

NOTE C.

Ἴστημι and its compounds have two distinct uses :—

(1) *Causal and Transitive* = make to stand, set, place, set up, &c. This use is confined to the following tenses of the Active Voice—*present, imperfect, future, and weak (1st) aorist*.

(2) *Intransitive* = be set or placed, stand. This use is con-

fined to the *perfect*, *pluperfect*, and *strong* (2nd) *aorist*. The other intransitive tenses of the Active Voice are supplied by the corresponding tenses of the Passive Voice; thus: *ἴσταμαι*, I stand; *στήσομαι*, I shall stand, &c.

NOTE D.

γάρ, conjunction, *for* (Lat. *enim*), always placed after the first word in a sentence, has *three main uses* :—

(1) *Argumentative* = 'for,' where it must usually be translated. In dialogue sometimes 'yes' or 'no' must be supplied. See lines 1258, 1269, &c.

(2) *Explanatory*, especially when introducing a story. See 89, &c. In this use it may generally be omitted in translation.

(3) *Strengthening* questions or wishes. *τίς γάρ*; who then? *ἢ γάρ*, 765, &c.

In the phrase *ἀλλὰ γάρ*, a clause must generally be supplied between *ἀλλά* and *γάρ*. Sometimes the clause is expressed later, as in l. 724 (see note).

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VOCABULARY

The principal tenses of Compound Verbs will be found under the Simple Verb.

ἄ, ἄἄ, *interj.*, ah, ha ! alas !

ἄ, *Dor. for ἡ, from ὁ, ἡ, τό.*

ἄ, *Dor. for ἡ, from ὄς, ἡ, ὄ.*

ἄ, *Dor. for ἡ, from ὄς, ἡ, ὄ.*

ἄ, *neut. pl. of ὄς, ἡ, ὄ.*

ἄἄ, *see ἄ.*

ἄγαθοί = *οἱ ἄγαθοί, 1226.*

ἄγαθός, -ή, -όν, good, excellent, brave, serviceable, advantageous.

ἄγαλμα, -ατος, *n.*, glory, honour, 461 ; statue, 560.

Ἄγαμέμνων, -ονος, *m.* Agamemnon, son of Atreus, king of Mycenae, and chief commander of the Greeks at Troy.

ἄγαστός, -ή, -όν, *verbal adj. of ἄγαμαι*, deserving admiration, desirable.

ἄγγελθείς. *See ἄγγέλλω.*

ἄγγελία, -α, *f.*, message, news.

ἄγγέλλω, -ελῶ, ἥγγειλα, ἥγγεικα, announce, report, bring news of.

ἄγείρω, -ερῶ, gather, collect.

ἄγέραστος, -ον, unrewarded, unhonoured.

ἄγησαι (*Dor.*) = ἥγησαι, 1 aor. mid. imperat., 2 sing.

ἄγκυρα, -ας, *f.*, anchor.

ἄγνωσία, -ας, *f.*, ignorance.

ἄγρα, *f.*, booty, spoils.

ἄγριος, -α, -ον, wild.

ἄγω, ἄξω, ἥγαγον, lead, guide, bring ; spend, pass (364) ; carry off, 937.

ἄγωγός, -όν, *adj.*, bringing forth, used as subst. (536).

ἄγών, -ῶνος, *m.*, contest, struggle.

ἄγωνία, -ας, *f.*, contest, struggle.

ἄδ' (*Dor.*) = ἥδε.

ἄ-δάκρυτος, -ον, tearless, free from tears.

ἄδελφή, *f.*, sister.

ἄδελφός, *m.*, brother ; ἄδελφώ, brother and sister, 896.

ἄ-δικέω, -ήσω, act wrongly or unjustly.

ἄ-δικος, -ον, unjust, wrong ; τὰ ἄδικα, injustice, 1191.

ἄ-δοξέω, be of no reputation ; part. used as *adj.*, ἐκ . . .

ἀδοξούντων, from those of no reputation, 294.

ἀ-δώρητος, -ον, ungifted, unrequited.

ἀεί, *adv.*, always, ever ; from time to time (1182, *note*).

ἀείρω, -ερῶ, raise, support.

ἀηδών, -όνος (-οῦς), *f.*, nightingale.

Ἀθάνα (Dor.) = Ἀθήνη, *f.* Athene, the goddess of wisdom, warlike prowess, and skill in the arts ; the patroness of Athens.

Ἀθῆναι, -ῶν, *f.*, Athens.

ἄθλιος, -α, -ον, wretched.

ἄ-θραυστος, -ον, unbroken, unhurt.

ἄθρέω, gaze upon, inspect.

ἄθροιζω, -σω, ἄθροισα, gather, muster.

ἄθροισις, -εις, *f.*, mustering, gathering.

αἴα, *f.*, land, poetic form for γῆ.

αἴαῖ, alas ! ah me !

Αἴγυπτος, Aegyptus, king of Egypt. See 886, *note*.

Αἴδα (Dor.) = Αἴδου.

αἰδέομαι, -έσομαι, ἄδεσθην, revere, respect.

Ἀιδῆς (Ἀιδῆς and ἄδης), -ον, *m.*, Hades. God of the under-world and of death, brother of Zeus and Poseidon, 2 (*note*), 418 (*note*) ; called also Pluto.

αἰδώς, -οῦς, *f.*, reverence, shame.

αἴθαλος, *m.*, soot, smoky flame.

αἰθήρ, -έρος, *m.*, upper air, air.

αίμα, -ατος, *n.*, blood.

αίμασσω, -ξω, ἄμαξα, make bloody, stain with blood.

αίματόεις, -εσσα, -εν, *adj.*, bloody, stained with blood.

αίμων, -ον, -ονος, *adj.*, bloody.

αἰνέω, -έσω, ἄνεσα, praise.

αἰνό-παρις, -ίδος, Paris the dread, 946, *note*.

αἱρέω, -ήσω, εἴλον, ἔρηκα, -μαι, ἔρεθην, take ; catch, get into one's power ; slay (886).

αἴρω, ἄρω, ἄρα, lift, raise ; αἴ. πόδα, walk, 965 ; αἴ. στόλον, raise, get together an expedition, 1141 ; excite, 69.

αἰσθάνομαι, αἰσθήσομαι, γνῶθι-μην, γνῶθημαι, see, perceive, understand.

ἀἴστσω (and ἄστσω), ἀίξω (ἄξω), rush, 1105 ; float, 31, *note*.

αἰσχρός, -ά, -όν, base, disgraceful, shameful ; *superl.* αἰσχιστος. *Superl. adv.*, αἰσχιστα, most shamefully.

αἰσχύνη, *f.*, shame, disgrace.

αἰσχύνω, αἰσχυνῶ, γνωστήνθην, *trans.* shame ; *mid.*, be ashamed, 552, *note*.

αἰτέω, -ήσω, ἀγησα, ask, ask for, beg, demand ; *mid.*, ask for oneself, 390.

αἰτία, *f.*, reason, ground.

αἴτιος, -α, -ον, he (or that) which causes ; *neut.* αἴτιον, the cause, 974.

αἰχμ-αλωτίς, -ίδος, *f.*, female captive ; used as *adj.* at 1016, &c.

αἰχμ-άλωτος, -ον, captive.

αἰχμή, *f.*, spear point.

αἰχμητής, -οῦ, *adj.*, armed with the spear.

ἀἴω, hear.

αἰών, -ῶνος, *m.*, life, lifetime.

αἰωρέω, lift up ; *pass.*, hang suspended in air, hover.

ἄκατος, *f.*, any light vessel; used in poetry for a ship of any kind.

ἀκέομαι, -έσομαι, heal.

ἄ-κλαυστος, -ον, unwept, unlamented.

ἀκμή, *f.*, point (of time), crisis.

ἀκοίταν (*Dor.*) = **ἀκοίτην**.

ἀκοίτης, -ον, *m.*, husband.

ἄ-κόλαστος, -ον (α = not, κολάζω = punish), *lit.* unchastised, *and so* undisciplined.

ἀκούω, -σομαι, **ήκουσα**, **ἀκήκοα**, **ήκουσμαι**, -σθην, hear, listen, used *trans.* and *intrans.*

ἀκραιφνής, -έσ, unmixed, pure [**ἀκέραιος** + **φάίνομαι**].

ἀκριβώω, make accurate, 1192, note (*perf. part.* **ἡκριβωκώς**).

ἄκρος, -α, -ον, *lit.* at the furthest point (**ἀκή**), *so = either* topmost *or* outermost; **ἄχωμα**, the top of the mound, 524; **ἄκαρδία**, the surface of my heart, 242. *See also* 94, 558.

ἄκτη, *f.*, beach, strand.

ἄκτις, -ῖνος, *f.*, ray.

ἄλαστωρ, -ορος, *m.*, avenging deity, destroying angel.

ἄλγεω, suffer, be in pain or grief.

ἄλγος, -ους, *n.*, pain, grief.

Ἄλέξανδρος, another name of Paris (*lit.* defender of men).

ἄ-ληθής, -έσ, *adj.*, true; **τὰ ἀληθῆ**, the truth, 1206.

ἄ-λιαστος, -ον, unceasing. *See note*, 85.

ἄλι-ήρης, -έσ, sweeping the sea.

ἄ-λιμενος, -ον, harbourless.

ἄλιος, -α, -ον, of the sea.

ἄλιος, *Dor.* for **ἥλιος**.

ἄλις, *adv.*, enough, constructed with gen. like Latin *satis*. *See l. 278.*

ἄλισκομαι, **ἀλώσομαι**, **έάλων** (*part.* **ἀλούς**), **έάλωκα**, *pass.*, am taken.

ἄλκη, *f.*, strength. *See note*, 227.

ἄλλα, *adv.*, but; nay.

ἄλλα, *from* **ἄλλος**.

ἄλλάστω, -ξω, change. *See 483, note.*

ἄλλος, -η, -ο, *adj.*, other, **ἄλλος τις**, some one else; **οὐδὲν ἄλλο**, nothing else, 596; **ἄλλος πρὸς ἄλλῳ**, one in addition to another, 395; *with article*, the rest; *adv. acc.*, **τὰ ἄλλα**, in all other respects.

ἄλλ-οτε, *adv.*, at another time. *See 28, note.*

ἄλλότριος, -α, -ον, of or belonging to another, another's; Lat. *alienus*.

ἄλλως, *adv.*, otherwise, 302; idly, in vain. *See notes*, 489, 974.

ἄλμα, -άτος, *n.*, leap.

ἄ-λοχος, *f.*, spouse, wife.

ἄλούς. *See ἄλισκομαι.*

ἄλς, **ἄλος**, *f.*, sea, 26; sea water, 610.

ἄλωσις, -εως, *f.*, capture, taking.

ἄμα, *adv.*, at the same time.

ἄ-μαθία, *f.*, ignorance, folly.

ἄμαρτάνω, -τήσομαι, **ἡμαρτον**, -τηκα, err, fail to get, miss, with gen., 594.

ἄμ-βήσει, syncopated form of **ἄνα-βήσει**, fut. of **ἄνα-βαίνω**.

ἄ-μέγαρτος, -ον, unenviable, hence direful.

ἄμειβω, exchange, hand on

from one to another ; *mid.*, answer, 1196.

ἀμείνων, -ον, *comp.* of ἀγαθός.

ἀμέρα, *Dor.* for ἡμέρα.

ἀμέρδω, -σω, deprive, rob.
See note on 1027.

ἀ-μέτρητος, -ον, measureless, numberless.

ἀ-μήχανος, -ον, inconceivable, dreadful. *See note, 1123.*

ἀμιλλα, *f.*, contest, conflict. ἀμιλλάομαι, contend with, strive with. *See 271, note.*

ἀμ-μορός, -ον (*poet. for* ἀ-μοιρός), without share in, bereft of.

ἀ-μορφος, -ον ($\alpha + \mu \rho \phi \eta$), unsightly.

ἀμ-πτάμενος, *syncopated form of* ἀνα-πτάμενος, *aor. of* ἀνα-πέτομαι.

ἀμπυξ, -ῦκος, *c.*, headband, snood.

ἀμύνω, -νῶ, ἡμūνα, keep off, ward off, hence (*with dat.*), keep ward for, defend, help.

ἀμφί, *prep. with acc.*, round, near, beside, 649, 787 ; concerning, 706 ; *with gen.*, about, concerning, 75, 580.

ἀμφί-κρύπτω, hide on every side, surround.

ἀμφί-πίπτω (*tenses like* πίπτω), fall around.

ἀμφί-πῦρος, -ον, blazing all round, fiery.

ἀμφί-τιθημι (*tenses like* τίθημι), put around, wrap round.

ἀμφί-χρυσος, -ον, gilded all over, 543.

ἄν. *See Appendix, note A.*

ἄν, *Dor.* for ἡν = ἐάν.

ἄν' = ἄνα.

ἄν (*Dor.*) = ἡν.

ἄνα, *prep. with acc., lit. up* ; *so* = up through, through, throughout.

ἄνα-βαίνω (*tenses like* βαίνω), climb up.

ἄνάγκα (Dor.) = ἄνάγκη.

ἄναγκάζω, compel, constrain. ἄναγκαῖος, -ον, necessary ; τὸ ἀ., necessity. *See notes, 346, 584.*

ἄνάγκη, *f.*, necessity ; ties of relationship, 847, *note* ; ἀν. (ἐστι), it is necessary, 901, &c.

ἄν-δετος, -ον, binding up (*the hair*).

ἄν-αθρέω, *aor.* ἀνήθρησα, gaze upon, behold.

ἄνα-μένω, await.

ἄν-ανδρος, -ον, husbandless.

ἄναξ, -κτος, *m.*, king, lord. ἄνα-πέτομαι, -πτήσομαι, -επτά-

μην (-επτόμην), fly up.

ἄναρπαστάν, *Dor.* for -τήν.

ἄν-αρπαστός, -ή, -όν, dragged (*torn*) away.

ἄνα-ρ-ρήγνυμι, -ρήξω, break through.

ἄν-αρχία, *f.*, lawlessness.

ἄνασσα, *f.*, queen, lady.

ἄνα-στένω, groan aloud, bewail.

ἄνδρο-φόνος, -ον, man-slaying, murderous.

ἄν-εκτός, -όν, endurable ; οὐκ ἀ., unendurable.

ἄν-έρχομαι (*tenses as* ἔρχομαι), go or come up, 802, *note.*

ἄν-έσχον, *aor. of* ἀνέχω.

ἄν-έχω (*tenses as* ἔχω), hold up, maintain, uplift, 459 ; ἀνέχων λέκτρα, ever holding in honour the bed (of Cassandra), 123.

ἄν-ήμερος, -ον (*ἀν* = not +

ἥμερος), ungentle, wild, cruel.
 ἀνήρ, ἀνδρός, *m.*, man (*esp. as opp. to woman*), hero, warrior.
 ἀνθ' = ἀντί.
 ἀνθ-αιρέομαι (*tenses like αἰρέομαι*), *lit.* take to oneself instead of (another); *so = dispute, lay claim to.*
 ἀνθ-άπτομαι, grasp in turn, *with gen.*
 ἀνθέω, ἥνθονν, flourish, prosper.
 ἀνθό-κροκος, -ον, worked with flowers, flower-bespangled.
 ἀνθρωπός, *m.*, man (*esp. as opp. to animals*); *pl.*, men = mankind.
 ἀνθρωπο-σφαγέω, slay a human being.
 ἀν-ίστημι (*tenses like ιστημι*), set up; *in intrans. tenses (of Troy)*, be destroyed, 494; *mid.*, ἀνίστασο, rise, 499.
 ἀν-νοια, *f.*, folly.
 ἀν-οίκτως, *adv.*, without pity.
 ἀν-όνητα, *adv.*, to no purpose.
 ἀν-όσιος, -ον, unholy.
 ἀντ-ακούω, hear in turn.
 ἀντ-αποκτείνω, kill in return, or in revenge.
 ἀντί, *prep. with gen.*, instead of, in the place of; ἀνθ' ὅτου, wherefore, for what reason, 1131, 1136.
 ἀντι-δίδωμι, give in return.
 ἀντί-ποινα, -ων, *pl.* (*ποινή*), re-quital, retribution.
 ἀντι-σηκώω, *lit.* weigh over against, hence compensate for, 57, *note* [*σηκώω*, weigh].
 ἀντλος, *m.*, bilge-water; *so any troubled water, sea, 1025, note.*

ἀν-υμέναιος, -ον, without the bridal song, *i.e.* unwedded.
 ἀ-νυμφος, -ον, unwedded. *See 612, note.*
 ἀνύτω and ἀνύω, -σω, effect, accomplish. *See notes, 936, 1167.*
 ἀνω, *adv.*, up, upwards, on high; τοὺς ἄ., the (gods) above, 791.
 ἀν-ωνόμαστος, -ον, nameless, indescribable.
 ἀξία, *f.*, worth, desert.
 ἀξιος, -α, -ον, worthy, worth; οὐ γὰρ ἀξιον (408), it is not meet, fit.
 ἀξιώ, deem worthy, 366, 797; honour, 319; *perf. pass.* ἥξιμα.
 ἀξιώμα, -τος, *n.*, *lit.* that of which one is thought worthy, reputation, dignity.
 ἀξιως, worthily.
 ἀξω, *from ἀτσω.*
 ἀπ-αγγέλλω, bring back word, report, announce.
 ἀπ-άγω, carry away, bear back.
 ἀ-παις, -δος, *adj.*, childless.
 ἀπ-αιτέω, ask back, ask in return.
 ἀπ-αλλάσσω, set free, release, hence put or take away from oneself or another.
 ἀ-πάρθενος, -ον, *adj.*, not a maiden, 612, *note.*
 ἀπᾶς, ἀπασα, ἀπαν, all, the whole.
 ἀπ-ειμι (*see εἰμι*), go away, depart.
 ἀπ-ειμι (*see εἰμι*), be away, be distant.
 ἀπ-εῖπον, *aor. with no pres. in use, lit.* forbid, renounce; hence give up, faint, 942.

ἀπ-ελαύνω (*tenses like ἐλαύνω*), drive away, 103.

Ἄπιδανός, a river in Thessaly, flowing into the Peneus.

ἀ-πιστέω, mistrust.

ἄ-πιστος, -ον, incredible.

ἀπό, *prep. with gen.*, from. *See note*, 690; *after case (anastrophe)*, μητρὸς ἀρπασθεῖσ' ἀπό, 513.

ἀπο-βαίνω (*tenses as βαίνω*), go away from, depart from. ἀπό-βλεπτος, -ον, gazed upon by all, admired. *See note*, 355.

ἀπο-κείρω, -κερῶ, -κέκαρμαι, shear off.

ἀπο-κουφίζω, lighten.

ἀπο-κτείνω (*tenses as κτείνω*), slay, kill.

ἀ-πόλεμος, -ον, unwarlike.

ἄ-πολις, -ι, *adj.*, one without the privileges of city or state, cityless.

ἀπ-όλλυμι (*tenses as ὄλλυμι*), ruin, destroy, kill, 168; *mid.*, be undone, perish, 21, 440, 683.

ἀπο-ξενώ, drive into exile.

ἀπο-πέμπω, send away; avert; *mid.*, send away from myself, hence abhor, bid avaunt, 72.

ἀπο-πτύω, spit away, hence loathe, spurn.

ἀ-πόρθητος, -ον, unsacked.

ἀπο-σκοπέω, gaze at.

ἀπο-σπάω, -σπάσω, -έσπασα, -εσπάσθην, tear, drag, away.

ἀπο-σταθεῖς. *See ἀφ-ιστημι*.

ἀπο-στέλλω, send off.

ἀπο-στη-. *See ἀφ-ιστημι*.

ἀπ-ουσία, *f.*, absence.

ἄπτω, ἄψω, ἄψα, *mid.* ἄψομαι, ἄψάμην, take hold of, touch;

grasp with the mind (*with gen.*), 675.

ἀπύσω, *Dor. for ἡπύσω*.

ἀπ-ωθέω, thrust away, reject; *mid.*, thrust away from oneself, abandon, 1242.

ἀπ-ωλ-. *See ἀπ-όλλυμι*.

ἀπ-ωσ-. *See ἀπ-ωθέω*.

ἄρα, *particle*, so then, perhaps, after all.

ἄρα, *interrog. particle*, by itself or with μή, expecting negative answer (*Lat. num.*); ἄρ' οὐ = nonne, expecting answer Yes.

ἀράμενος, *from αἴρω*.

ἀράσσω, smite.

Ἄργειος, -α, -ον, man of Argos, hence an Argive, or Greek.

Ἄργος, -ον, *n.*, a town in Peloponnesus.

ἄργυρος, *m.*, silver.

ἀρδην, *adv.* (*αἴρω*), lit. lifted up on high, hence wholly, utterly.

ἄρειαν. *See αἴρω*.

Ἄρης, -εος, *m.*, god of war.

ἄρθρον, *n.*, joint, limb.

ἄριθμός, *m.*, number. *See 794, note*.

ἄριστερός, -όν, on the left hand.

ἄριστος, -η, -ον, best, bravest, used as superl. of ἀγαθός.

ἄρκεω, -έσω, ἄρκεσα, lit. ward off, hence defend.

ἄρκούντως, enough, sufficiently. *See note*, 318.

ἄρμα, -τός, *n.*, chariot.

ἄρνεομαι, deny.

ἄρνυμαι (*only in pres. and impf.*), win for myself.

ἄρπάζω, -σω (*and -ξω*), ἄρπάσθην, snatch, seize, seize upon.

ἄρρητος, -ον, unspeakable, unutterable, horrible.
 ἄρσην, -ενος, *adj.*, male.
 Ἀρτεμις, -ιδος, *f.*, the huntress goddess, daughter of Zeus and Leto, born and worshipped at Delos with Apollo.
 ἀρτι-μαθής, -ές, having just learnt (*with gen.*), 687.
 ἀρτίως, *adv.*, recently, just now.
 ἀρχαῖος, -α, -ον, ancient, venerable.
 ἀρχω, ἀρξω, ἡρξα, rule (*with gen.*), 771; *mid.*, begin.
 ἀ-σθενής, -ές, *adj.*, weak.
 Ἀσία, Asia; the name is generally restricted in Greek to Asia Minor.
 ἀσπασμα, -ατος, *n.*, embrace.
 ἀ-στένακτος, -ον, without sigh or groan.
 ἀστυ, -εος, *n.*, city, town.
 ἀ-σφαλής, -ές, safe, secure; ἐν ἀσφαλεῖ, in safety, 981.
 ἀ-σφαλῶς, safely.
 ἀ-σχημονέω, be put to shame [*ἀσχήμων*, unseemly].
 ἀτάρ, but, yet, and yet.
 ἀ-ταφος, -ον, unburied.
 ἀ-τεκνος, -ον, childless.
 ἀτερ, *adv.* = *prep.* *with gen.*, without.
 ἀ-τέρμων, -ονος, *adj.*, boundless. *See* 926, *note*.
 ἀτη, *f.*, ruin, destruction.
 Ἀτρείδης, -ον, *m.*, son of Atreus. In the plural used for the two sons of Atreus, Agamemnon and Menelaüs.
 αὖ, again, on the other hand.
 αὐγάζω (*αὐγή*), beam, or shine upon.

αὐγή, *f.*, ray.
 αὐδάν, *Dor.* for *αὐδήν*.
 αὐδάω, speak, utter.
 αὐδή, *f.*, voice.
 αὐθ' = *αὐτά*, 1227.
 αὐθις, again, back again.
 αὐλή, *f.*, the court-yard *round which a palace was built*; (*then gen.*) palace.
 αὐξομαι, *αὐξήσομαι*, *ηγένθην*, grow.
 αύρα, *f.*, breeze.
 αὔτέω, utter, shout.
 αὐτίκα, forthwith, immediately.
 αὐτός, -ή, -ό, self, him-, her-, itself, themselves; *in oblique cases*, him, her, it, &c.; ὁ *αὐτός*, the same. *See Appendix, note B.*
 αύτός = ὁ *αὐτός* (*crasis*).
 αὐτοῦ, *adv.*, there, here.
 αὐτοῦ = *ἐαυτοῦ*.
 αὐχήν, -ένος, *m.*, neck, throat.
 ἀφ-αιρέω (*tenses as αἴρεω*), take away from (*with double acc.*), 285.
 ἀφ-ειλόμην, *from* ἀφ-αιρέω.
 ἀφ-είμαι, *from* ἀφ-ίημι.
 ἀφ-έλκω (*tenses as ἔλκω*), drag away.
 ἀφ-ίημι (*tenses as ἴημι*), send forth; cast or fling forth; *πνεῦμα*, give up the ghost, die, 571; leave, 117; give up, resign, 367; release, 1292.
 ἀφ-ικνέομαι (*tenses as ικνέομαι*), come, arrive at.
 ἀφ-ίστημι (*tenses as ἴστημι*), put away, remove; *in intrans. tenses and mid.*, keep away from, 980; stand away from, 807;

get out of the way of (*with dat.*), 1054. *See Appendix, note C.*

ἀφ-ορμή, *f.*, starting-point, occasion.

Ἄχαιϊκός, -ή, -όν, Achaean.

Ἄχαιοί, Achaeans, *i.e.* Greeks.

ἀχάριστος, -ον, thankless.

ἀχθεινός, -ή, -όν, burdensome, troublesome.

Ἀχιλεύς (Ἀχιλλεύς), -έως, *m.*, Achilles, son of Peleus and Thetis, champion warrior of the Greeks at Troy.

Ἀχίλλεος, -ον, of Achilles.

ἄχος, -ους, *n.*, grief, woe.

ἄ-ωρος, -ον, untimely.

ἀχώ, *f.*, Dor. = ἡχώ.

βαίνω, βήσομαι, ἔβην, βέβηκα, walk, advance.

βάκτρον, *n.*, staff.

βακχεός, -α, -ον, Bacchic, frenzied.

βάκχη, *f.*, a Bacchanté, or frenzied devotee of Bacchus; *in line 123* = prophetess (*used of Cassandra*).

βαλιός, -ά, -όν, dappled.

βάλλω, βαλῶ, ἔβαλον, βέβλημαι, ἔβλήθην, throw, cast, hurl, shoot; 574, bestrew.

βάπτω, dip.

βάρβαρος, -ον, *adj.*, not Greek, foreign, hence wild, savage; τὸ βάρβαρον, *see 1129, note*; οἱ βάρβαροι, *subst.*, foreigners, barbarians, 328.

βάρος, -ους, *n.*, weight, load.

βαρύς, -εῖα, -ύ, *adj.*, heavy, grievous, cruel.

βασιλεύς, -έως, *m.*, king.

βασιλίς, -ίδος, *f.*, queen, princess.

βάσις, -εως, *f.*, stepping, step.

βέλος, -ους, *n.*, shaft, blow, 1041, note.

βία, *f.*, violence, force, 333; πρὸς βίαν, 406; βίᾳ, 1282, by force.

βίατος, -α, -ον, forced, compulsory.

βίος, *m.*, life, course of life; *in line 12*, livelihood, sustenance.

βιοτή, *f.*, life.

βλάπτω, harm, injure.

βλάστημα, -ατος, *n.*, sprout, shoot; *in pl.*, crops.

βλέπω, see, look upon, behold, 585; (*with or without φῶς*, 668, 311), see the light of day, live, be alive.

βλέφαρον, *n.*, eyelid.

βλάσ-σκω, μολοῦμαι, ἔμολον, μέμβλωκα, come, go.

βοάω, -ήσω, cry, cry out.

βοή, *f.*, cry, loud cry.

βου-θυτέω, sacrifice oxen.

βούλευμα, -ατος, *n.*, resolution, purpose, plan.

βουλεύω, plot, plan.

βούλομαι, -ήσομαι, βεβούλημαι, ἔβουλήθην, wish, desire, be willing.

βούτης, -ον, *m.*, herdsman.

βραδύ-πονς, -ποδος, *adj.*, slow-footed.

βραδύς, -εῖα, -ύ, *adj.*, slow.

βραχίων, -ονος, *m.*, arm.

βροτός, -οῦ, *m.*, mortal.

βωμός, -οῦ, *m.*, altar.

γαῖα, *f.*, land, ground, earth.

γαληνός, -όν, *adj.*, gentle, calm.

γάμος, *m.*, marriage (*often in pl.*).

γάρ, for. *See Appendix, note D.*

γε, particle emphasizing the words which it follows, at

least, surely ; sometimes equivalent to yes, but cannot always be translated by any particular word. See notes on 246, 745, 760, &c.

γέγηθα. See γηθέω.

γεγώς, γεγώσα, γεγώς, perf. part. of γίγνομαι.

γείτων, -ονος, c., neighbour.

γενεά, f., race.

γενελάς, -άδος, f., beard.

γένελον, n., chin.

γέννα, -ης, f., child, offspring. See note, 189.

γενναῖος, -α, -ον, noble.

γένος, -ονος, n., race, kind, stock.

γένυς, -νος, f., cheek.

γεραιός, -ά, -όν, aged ; subst., γεραιά, an old woman, 389.

γέρας, -ως, n., gift, gift of honour.

γέρων, -οντος, adj., aged, old ; subst., an old man, 507, 516.

γεύομαι, taste, experience (with gen.).

γῆ, f., earth, land, country.

γηθέω, -ήσω, ἐγήθησα, γέγηθα, rejoice.

γηραιός, -ά, -όν, aged ; γηραιά, old woman.

γῆρας, -ως, n., old age.

γι-γνώ-σκω, γνώσομαι, ἐγνων, ἐγνωκα, -σμαι, learn, ascertain ; hence know, recognise.

γί-γν-ομαι, γενήσομαι, ἐγενόμην, γέγονα (γεγένημαι), ἐγενήθην, become, be, prove, turn out, happen.

γλῶσσα, f., tongue.

γνώμη, f., will, opinion, purpose, judgment ; κατὰ γνώμην, see note, 867.

γοερός, -ά, -όν, wailing, mournful.

γόνος, m., child.

γόνυ, -ατος, n., knee.

γόος, m., wailing, lamentation.

γουνάτων = γονάτων.

γραῖα, f., old woman.

γραῖος, -α, -ον, old, aged.

γραῦς, γρᾶος, f., old woman.

γραφεύς, -έας, m., painter.

γραφή, f., writing ; νόμων γραφαὶ = the written laws, 866.

γύης, -ον, m., a piece of land, land.

γυμνός, -ή, -όν, naked ; γυμνὸν τιθέναι = to make bare, i. e. strip (of arms).

γυμνόω, strip naked.

γυνή, -αιός, f., woman ; lady (used as title of respect).

γω = ἐγώ (prodelision).

δαιδάλεος, -ον, cunningly wrought.

Δαιδάλος, m., a mythical artist of Crete. See 838, note.

δαιμῶν, -ονος, c., a deity, god, goddess.

δαι-νῦμι, δαισω, ἔδαισα, feast ; mid., feast upon.

δαις, δαιτός, f., feast.

δάκρυ, n., tear.

δάκρυον, n., tear.

δακρύω, weep.

δάμαρ, -αρτος, f., spouse, wife.

Δαναῖδαι, m., descendants of Danaus, Greeks.

Δαναοί, -ῶν, m. The Danaans, a name used generally for the Greeks.

δᾶρόν (Dor.) = δηρόν, adv., long, for a long time.

δάφνη, *f.*, laurel or bay-tree (*sacred to Apollo*).

δάω, an obsolete present.
See ἔδάην.

δέ, conjunctive particle, but.
Commonly answers μέν, but often merely connects sentences.
May often be translated by while, whereas, sometimes by and.

δεῖ, δεῖσει, it is necessary, needful; ὡν σε δεῖ, of which thou hast need, 1021.

δείδω, δείσω, ἔδεισα, δέδοικα (δέδαια), fear, dread.

δείκ-νῦμι, δείξω, show, point out.

δείλαιος, -α, -ον, miserable, wretched.

δεῖμα, -ατος, *n.*, terror, horror.

δειμαίνω, fear, dread.

δεινός, -ή, -όν, dreadful, terrible; also wonderful, wondrous, strange.

δεῖπνον, *n.*, meal, banquet.

δειρή, *f.*, neck.

δέμας (only in nom. and acc. sing.), *n.*, body, form.

δεξιός, -ά, -όν, right, on the right; δεξιά, subst., right hand.

δέπας, -αος, *n.*, cup, goblet.

δέργμα, -ατος, *n.*, look, glance.

δέρη (= δειρή), *f.*, neck, throat.

δέρκομαι, -ξομαι, ἔδρακον, δέδορκα, behold.

δέσποινα, *f.*, lady, mistress.

δεσπόσινος, -ον, of our masters.

δεσπότης, -ον, *m.*, master, lord.

δεῦρο, *adv.*, hither.

δεύτερον, *adv.*, in the next (*lit.* the second) place.

δέχομαι, δέξομαι, δέδεγμαι,

ἔδέχθην, receive, accept, listen to.

δή, particle to give greater emphasis to the word or words with which it is joined (probably a shorter form of ἥδη) now, in truth, indeed, &c. ; ποι δή, whither then (116); τί δή, pray what (258); it may sometimes be left untranslated, and expressed by emphasis on a particular word.

δηκ-τήριος, -ον, biting (with gen.) [δάκνω, bite].

Δηλιάς, -άδος, *f. adj.*, Delian, of Delos (a sacred isle in the Aegean), 462, note.

δημ-ηγόρος, -ον, *adj.*, addressing the people; δημηγόρους τιμάς (254), a speaker's honours.

δημο-χαρίστης, -ον, *m.*, one who seeks to please the people, flatterer.

δήποτε, so lately, 484, note.

δῆτα, *adv.*, surely, indeed; οὐ δῆτα, no indeed! forsooth, in irony, 623 (note); in a question, prithee, 247.

Δία, from Ζεύς.

διά, *prep. with acc. and gen. (with gen., general meaning, through; with acc., on account of); of time, διὰ μακροῦ, long-lasting, 320; by means of, 442, 1004; διὰ χερός, 673, note; διὰ τέλοντος, continually, throughout; δι' οἴκτον ἔχειν, 851, note.*

δια-βάλλω (*tenses as βάλλω*), slander, speak evil of.

δια-δοχή, *f.*, succession.

διά-δοχος, -ον, *adj.*, bringing a succession. See note, 588.

δί-αιμος, -ον, adj., bloody
[αἷμα].
δια-κωλύω, hinder.
δια-μοιράω, -άσω, tear limb
from limb.
δια-ρ-ροή, f., pipe, channel,
567; πνεύματος δ.=wind-
pipe.
δια-σπάω, -σπάσω, tear in
pieces.
δια-τέμνω, cut in pieces;
aor. διέτεμνον.
δί-αυλος, δ., lit. double pipe or
course. *See note, 29.*
δια-φέρω (*tenses as φέρω*), lit.
tend in different ways;
hence make a difference.
δια-φθείρω (*tenses as φθείρω*),
destroy, corrupt, 598, *note*.
δίδαξις, -εως, f., teaching.
δι-δά-σκω, -ξω, διδίδαξα, teach,
inform; διδάξον τοῦτο, tell
me this; διδάσκου, be
advised.
δί-δω-μι, δώσω, δόωκα, δέδωκα,
δόθην, give, grant, bring
forth, give up, &c.; δίκην
δ., pay penalty, suffer
punishment, 803.
δι-εργάζομαι, make an end
of, destroy, kill.
δι-ερείδομαι, mid., lean upon.
δίκαιος, -α, -ον, just, fair, right;
τὸ δίκαιον, justice, 271, 853.
δικαίως, justly.
δίκη, f., justice, law, right, just
penalty; δ. διδόναι (ὑπέχειν),
pay the penalty, 803, &c.;
πολεμίων δίκην, like ene-
mies, 1162, *note*.
δι-όλλημι, destroy utterly.
Διόνυσος, m. Dionysus, an-
other name for Bacchus.
δι-ορίζω, mark off, define,
847, *note* [ὅρος = boundary].

Διός, *from Ζεύς*.
δῖος, -α, -ον, divine.
Διόσ-κοροι. The two sons
of Zeus and Leda, viz.
Castor and Pollux, brothers
of Helen.
διπλοῦς, -ῆ, -οῦν, adj., twofold,
double.
δί-πτυχος, -ον, twofold; pl.,
two, 1287.
δίς, twice.
διστός, -ῆ, -όν, twofold, in two
ways.
δίχα, asunder. *See note, 119.*
διώκω, pursue.
δι-ώλεσα. *See δι-όλλημι.*
διμώις, -ίδος, f., female slave.
διμώς, -ώσ, m., slave. (*Both*
words refer to slaves taken in
war; derivation, δαμάζω).
δοκέω (*tenses formed from δοκ-*),
lit. seem to myself, think,
deem, suppose; *with inf.*,
seem, appear; *for πῶς δοκεῖς*
1160, *see note*; *impersonal*
δοκεῖ, it seems, seems good;
ἔδοξε, it seemed good, i.e.,
was determined; *οἱ δο-
κοῦντες*, men of repute,
295 (*lit.* those who seem
to be wise).
δόλος, m., craft, treachery.
δόμος, m., house, dwelling,
home.
δόξα, f., opinion.
δοξάζω, suppose.
δορι-θήρατος, -ον, captured by
the spear.
δορι-κτητος, -ον, won by the
spear.
δόρυ, -άτος, n., spear.
δουλεία, f., slavery.
δουλειός, -α, -ον, of slaves, of
slavery.
δουλεύω, be a slave.

δούλη, *f.*, a female slave.
 δούλος, *m.*, a slave; *adj.* = δούλειος, 137, 1253; τὸ δοῦλον, slavery, 332.
 δουλόσυνος, -ον, enslaved.
 δράω, δράσω, ἔδρασα (ἔδραν), δέδρακα, do, accomplish; καλῶς δ., do good to, benefit.
 δρύπτω, tear; *mid.*, tear (oneself), 655.
 δρῦς, δρυός, *f.*, oak.
 δύναμαι, -ήσομαι, ἔδυνήθην, am able, can, am strong enough to do.
 δύναμις, -εως, *f.*, power, strength.
 δύο, two.
 δύρομαι = ὁδύρομαι, lament.
 δύσ-μαχος, -ον, hard to fight against, irresistible.
 δυσ-μενής, -ές, hostile; τὸ δυσμενές, hostility, 745, note.
 δύσ-νοια, *f.*, ill-will, dislike.
 δύσ-τανος, *Dor.* for δύστηνος.
 δύσ-τηνος, -ον, wretched, unhappy, unfortunate.
 δυσ-τυχέω, to be unfortunate, unlucky.
 δυσ-τυχής, -ές, unlucky, unfortunate.
 δυσ-φημέω, use words of evil omen (*with acc.* of person addressed), 182.
 δύσ-φημος, -ον, ill-omened.
 δύσ-φορος, -ον, hard to bear.
 δυσ-χλανία, *f.*, mean clothing [χ λαῖνα = cloak].
 δῶμα, -ατος, *n.*, house, hall, home; often in *pl.* for sing.
 δωρέομαι, give, present.
 Δωρίς, -ίδος, *f.* *adj.*, Dorian.

ζα, *interj.*, ha!
 ζᾶ, from ζάω.

ἴάν, *conj.* = εἰ ἄν, if; *with subj.*, ἐὰν μή, except, unless. See Appendix, note A.
 ιαυτόν, -ήν, *pron. refl.*, him-her-self. See Appendix, note B.
 έάω, -άσω, suffer, permit, let alone, let be.
 ἔγγυς, *adv.*, near.
 ἔγ-κλήω, shut up.
 ἔγ-κλινω, turn.
 ἔγ-κονέω, hasten.
 ἔγχος, -ους, *n.*, sword.
 ἔγώ, *pron.*, I.
 ἔδάην, I understood. See δάω.
 ζέη, from ζάω (irregular contraction).
 ζέέλω, -ήσω, be willing, wish, purpose.
 ζέρέθην, ζέθρεψα, from τρέφω.
 εἰ, *conj.*, if, *with ind.* and *opt.*; (2) oh that! (*with opt.*), 836, note; (3) whether, *Lat. num.*, 988, 992; καὶ εἰ, see 318, note.
 εἰδείην, εἰδέναι, from οἶδα.
 εἰδον, used as *aor.* of δράω.
 εἰδος, -ους, *n.*, form, shape, figure.
 εἴδωλον, *n.*, image, phantom.
 εἴεν, *adv.*, well then! be it so!
 εἴθε, oh that! would that! (*Lat. utinam*).
 εἰκότως, *adv.* of εἰκώς, *perf. part.* of ζούκα, in seemly fashion, as is seemly.
 εἴλάτινος, -η, -ον, *adj.*, of pine or fir-wood. *Epic form of έλάτινος.*
 εἴλον. See αἱρέω.
 εἴμα, -ατος, *n.*, cloak.
 εἴμι, *imperf.* η̄α, I will go, ibo; in other moods than the

ind. has pres. force, come, go, &c.

εἰμί, ἔσομαι, ἦν, I am, sum ; *impers.* ἔστι(ν), it is allowed (possible), 234 ; *poetical for* to live, 284, &c.

εἰπα, *aor.* *See εἰπον.*

εἰπερ, if indeed.

εἰπον, used as *aor.* of ἀγορεύω or φημί, say, speak.

εἴργω, εἴρξω, εἴρξα, prevent, restrain. *See note, 867.*

εἴρηκα, εἴρημαι, εἴρήσομαι, *perf. and fut. tenses of εἴρω, speak, say, tell, &c.*

εἰς (ἐς), prep. with *acc.*, into, against, to, towards.

εἰς, μία, ἕν, one.

εἰσ' = εἰσί, from εἰμί.

εἰσ-άγω, lead into.

εἰσ-ακούω, hear.

εἰσ-εῖδον, used as *aor.* of εἰσ-οράω, look upon, behold, see, perceive.

εἰτ' = εἰτα.

εἰτα, then.

εἰ-τε, generally doubled, εἴτε ... εἴτε, whether ... or. [Lat. *sive ... sive.*]

εἰχον. *See εχω.*

εἴωθα (*perf. from unused εἴθω*), am accustomed ; *part.*, familiar, accustomed.

ἐκ (ἐξ), prep. with *gen.*, out of, from ; (*agent*) by, at the hands of, 24, 252. *Special phrases*, ἐξ ἀριστερᾶς, on the left hand ; ἐκ δείπνων, after supper (*so also in 1160*).

Ἐκάβη, *f.*, Hecuba.

ἐκαστος, -η, -ον, each. *See note, 1227.*

ἐκάτι, *adv.*, for the sake of (*with gen.*).

ἐκ-βάλλω, cast forth ; shed a

tear, 298 ; burst or break in (1044).

ἐκ-βλητος, -ον, cast up.

ἐκ-βολή, *f.*, that which is cast forth. *See 1078, note.*

ἐκ-γονος, *subst.*, *m.*, child.

ἐκεῖ, there.

ἐκειθ' = ἐκειτο.

ἐκείθεν, from thence. *See note, 731.*

ἐκείνος, -η, -ο, that, he, she, it.

ἐκεῖστε, thither.

ἐκ-κριτος, -ον, picked out, chosen.

ἐκ-λογίζομαι, reckon, consider.

ἐκ-παγλέομαι, to wonder at, admire.

ἐκ-πέμπω, send out, send out from.

ἐκ-πηδάω, bound forth.

ἐκ-πίμ-πλη-μι, -πλήσω, &c., fill, fulfil.

ἐκ-πίπτω, fall out from, lose (*with gen.*). *See 1026, note.*

ἐκ-ποδών, *adv.*, out of the way.

ἐκ-πράττω, make an end of, kill.

ἐκ-πρεπής, -ές, pre-eminent.

ἐκ-πτήσω (*aor.* ἐξ-ἐπτηξα), scare out of.

ἐκ-τείνω, *aor.* ἐξ-έτεινα, stretch out.

ἐκ-τήκω, *trans.*, melt ; *perf. intr.* ἐκτέτηκα, melt. *See 433, 434, note.*

Ἐκτωρ, -οπος, *m.* Son of Priam, the champion warrior of Troy.

ἐκ-φέρω, cast up, bring out.

ἐκ-φθείρω, utterly destroy.

ἐκών, -οῦσα, -όν, *adj.*, willing, often used as *adverb* = willingly.

ἔλάσσων, *used as comp.* of μικρός, less.

ἔλαφος, *f.*, hind.

Ἐλένη. Helen, daughter of Zeus and Leda, wife of Menelaüs, king of Sparta. Being carried off by Paris she caused the Trojan war.

Ἐλενός, Helenus, son of Priam, a seer.

ἔλεύθερος, -α, -ον, free.

ἔλκοω, wound.

ἔλκω, ἔλξω, εἴλκυνσα, -υκα, drag, drag away.

Ἐλλάς, -άδος, *adj.*, Hellenic, Greek; *subst.*, Hellas, Greece¹.

Ἐλλην, -ηνος, *adj.*, Hellenic, Greek; *subst.*, a Hellene, Greek. Ἐλληνίς, -ίδος, *f. adj.*¹.

Ἐλληνικός, -ή, -όν, Hellenic, Greek.

ἔλπίζω (*aor. opt.* -σαιμι), hope.

ἔλπις, -ίδος, *f.*, hope, expectation.

ἔμāς, *Dor. for* ἔμῆς.

ἔμ-αυτόν, -ήν, *refl. pron.*, myself. See Appendix, note B.

ἔμ-βαίνω, go into, enter.

ἔμ-βατεύω, enter, set foot in.

ἔμ-βεβώς, *perf. part.* of ἔμβαίνω.

ἔμοιον. See βλώσκω.

ἔμός, -ή, -όν, *adj.*, my, mine.

ἔμ-παλιν, *adv.*, backwards, away (from me), 343; τὸ ἔμπαλιν, the contrary, 789.

ἔμ-πίμπλημι, -πλήσω, fill, glut; *aor. pass.* ἔνεπλήσθην.

ἔμ-πίπτω (*tenses as* πίπτω), fall upon (*with dat.*).

ἔμ-πλησθῶ. *See* ἔμ-πίμπλημι. ἔμ-ποδῶν, in the way (*with dat.*).

ἐν, *prep. with dat.*, in, among. ἐν, "Αἰδον, *see* 418, note.

ἐν, from εἰς.

ἐν-άλιος, -α, -ον, in the sea, sea-dipped.

ἐναντίον, *adv.*, opposite, face to face, in the face. ἐνδεής, -ές, lacking in (*with gen.*).

ἐν-δίδωμι, afford, supply.

ἐνδίκως, rightly, justly.

ἐνδον, *adv.*, within.

ἐνεγκ-. *See* φέρω.

ἐνεκα, *adv.*, on account of, for the sake of (*with gen.*).

ἐνθα, *adv.*, there, where.

ἐνθάδε, *adv.*, thither, there.

ἐνθεν, *adv.*, thence, on the other side.

ἐνθένδε, *adv.*, hence; τὸ ἐνθένδε, from henceforth.

ἐν-θυάσκω, *aor.* ἐν-θαυεῖν, die away, grow numb in.

ἐν-νύχος, -ον, by night, nightly.

ἐν-οπλος, -ον, in arms, armed.

ἐν-οπτρον, mirror [*root ὄπ-*, *cp.* ὄψομαι].

ἐνταῦθα, *adv.*, there, thereupon.

ἐν-τίθημι, put in.

ἐντός, within.

ἐν-τυγχάνω (*aor. part.* ἐντυγχάνω), light upon.

ἐν-υπνος, -ον, *adj.*, in sleep.

ἐξ-αίρω (*aor. part.* ἐξ-άρας), raise aloft.

ἐξ-αιτέομαι, demand. *See* 49 (note). (*Aor.* ἐξηγησάμην.)

¹ The Greeks always spoke of their country as Hellas, and of themselves as Hellenes. The names 'Greece' and 'Greeks' belong to later times.

ἔξ-αλείφω, smear out, wipe out.
ἔξ-αλλάσσω, take in exchange, take in turn, *ιοβι*, note.
ἔξ-αλύσκω, -ύξω, ἔξ-ήλυξα, flee, escape.
ἔξ-αν-ίστημι, raise, lift up, 1165. See *Appendix*, note C.
ἔξ-απ-αλλάσσω, set free from, rid of. See note, 1108.
ἔξ-άραστα. See **ἔξ-άρω**.
ἔξ-αυδάω, speak out.
ἔξ-ειλκον. See **ἔξ-έλκω**.
ἔξ-ειργασάμην. See **ἔξ-εργάζομαι**.
ἔξ-έλκω, *imperf.* -εῖλκον, draw forth.
ἔξ-έπταξα. See **ἔκ-πτήσσω**.
ἔξ-εργάζομαι, wreak, accomplish.
ἔξ-έρχομαι, come out, come forth.
ἔξ-εστι(v), *impers.*, it is allowed, lawful.
ἔξ-ευρίσκω, find out.
ἔξ-έφθαρμαι. See **ἔκ-φθείρω**.
ἔξ-ήλυξα. See **ἔξ-αλύσκω**.
ἔξ-ηνεγκ-. See **ἔκ-φέρω**.
ἔξ-ητησάμην. See **ἔξ-αιτέω**.
ἔξ-ιστορέω, question, investigate.
ἔξ-οικίζω, ἔξωκισα, drive out from home, exile, dis-people (887).
ἔξω. See **ἔχω**.
ἔξω, *adv.*, outside, without (*with gen.*).
ἔξ-ώκισα. See **ἔξ-οικίζω**.
ἔοικα, *part.* εἰκώς, *perf.* with pres. meaning, seem, seem likely; ἔ. πράξειν, seem likely to accomplish; *impers.* ἔοικε, it seems.
ἔοιχ = **ἔοικε**.

ἐπ-άγω, bring to; *so*, to cause, induce (260).
ἐπ-αἴρω, raise.
ἐπ-άσσω, ἐπῆξα, rush. See 1070, note.
ἐπ-άρκεσις, -εως, *f.*, aid, succour.
ἐπ-αρκέω, -έσω, help, aid (*with dat.*).
ἐπ-αρωγός, *m.*, helper, aider.
ἐπ-έξεστα. See **ἐπιέστω**.
ἐπει, of time, when, since, hence causal, since, seeing that; *with imperative*, for, 1208.
ἐπειδ-άν, *conj.*, whenever (*with subj.*). See *Appendix*, note A.
ἐπει-δή, *conj.*, when, seeing that.
ἐπ-ειδον, used as *aor.* of **ἐφ-οράω**.
ἐπ-ειμι, be over, superintend.
ἐπει-περ, *conj.*, seeing that.
ἐπ-εισ-πίπτω, *aor. subj.* -πέσω, rush in.
ἐπειτα, *adv.*, in the next place, thereupon.
ἐπ-ερείδω, press or haul home. See 114, note.
ἐπ-ερρόθουν. See **ἐπιρροθέω**.
ἐπ-έστην. See **ἐφ-ίστημι**.
ἐπ-εύχομαι, *aor.* -ηνέξαμην, pray (*in addition*), note, 542.
ἐπ-έχω (*tenses like* **ἔχω**), lit. hold upon; *so*, stay, stop, delay.
ἐπ-ήγαγον. See **ἐπάγω**.
ἐπί, *prep.* with 3 cases; *with acc.*, against, over, to, with regard to, for; *with dat.*, on, at, by; *for*, 648; *with gen.*, upon.
ἐπι-βαίνω, mount upon.
ἐπ-ιδεῖν. See **ἐφ-οράω**.
ἐπι-δέμνιος, -ον, on a bed.

ἐπι·ζέω, -ζέσω, -ζέσα, boil or surge upon.

ἐπι·κουρία, *f.*, aid, succour.

ἐπι·λανθάνομαι or ἐπι·λήθομαι, -λήσομαι, forget (*with gen.*).

ἐπι·ρ·ροθέω, shout assent.

ἐπί·σημος, -ον, *lit.* having a mark (*σῆμα*) on it; *so*, remarkable, well marked.

ἐπι·σκήπτω, urge.

ἐπι·σκοπέω, -σκέψομαι, supervise, watch.

ἐπί·σταμαι, -στήσομαι, know.

ἐπι·στάτης, -ον, *m.*, overseer.

ἐπι·σφάξω, -άξω, slay at.

ἐπι·σχ-. See ἐπ-έχω.

ἐπι·τίμια, -ων, *n. pl.*, recompence, requital.

ἐπί·φθονος, -ον, open to hatred (*or envy?*), 1185, note.

ἐπ·οικτείρω, ἐπφίκτειρα, pity.

ἐπομαι, ἐψόμαι, ἐσπόμην, follow, pursue.

ἐπος, -ον, *n.*, word.

ἐπ·ῳδός, -όν, called (*lit. sung*) after [ἀειδῶ].

ἐπ·ῳμίς, -ίδος, *f.*, the shoulder strap (of a tunic).

ἐραμαι, ἐρασθήσομαι, ἡράσθην, love, long for.

ἐράω, only in pres. and *imperf.*, love, long for, covet (*with gen.*), 996.

ἐργάζομαι, do, perform, accomplish, *with double acc.*, 264; *perf. pass.* or *depon.*, εἴργασμαι.

ἐργον, *n.*, deed.

ἐρευνάω, search.

ἐρημία, *f.*, solitude, solitary place, 981; (*with gen.*), want of, absence, 1017.

ἐρημος, -ον, lonely, desolate.

ἐρημόω, abandon, leave.

ἐρήσομαι. See ἐρομαι.

ἐρις, -ιδος, *f.*, strife, contest.

ἐρομαι, -ήσομαι, ask.

ἐρπω, *lit.* creep, hence come, go.

ἐρρεον, *imperf.* of βέω. (Note doubled ρ.)

ἐρχομαι, ἐλεύσομαι, ἡλθον, ἐλήλυθα, come, go, &c.

ἐρω, used as fut. of φημί.

ἐρωτάω, ask.

ἐς, short form of εἰς.

ἐσείδον (*subj.* ἐσίδω), aor. of εἰσοράω.

ἐσήμηνα, 1st aor. of σημαίνω.

ἐσθλός, -ή, -όν, noble, brave, good, &c.

ἐσπόμην, aor. of ἐπομαι.

ἐστία, *f.*, hearth.

ἐσω, within.

ἐτάμετο, 2nd aor. mid. of τέμνω.

ἐτερος, -α, -ον, other (of two).

ἐτι, *adv.*, still; with neg., any longer.

ἐτλης, 2nd aor. of τλάω.

ἐτοιμος, -η, -ον, ready.

εὖ, *adv.*, well.

εὐ·γένεια, *f.*, noble birth.

εὐ·δαίμων, -ονος, *adj.*, prosperous.

εὐ·δοξία, good repute.

εῦδω, -ήσω, sleep.

εὐθύνω, direct, guide, rule.

εὐθύς, *adv.*, immediately.

εὐ·ιππος-ον, well-horsed, war-like.

εὐ·κάρδιος, -ον, stout of heart.

εὐ·καρδίως, *adv.*, with good heart.

εὐ·λογέω, speak well of, praise.

εὐ·μενής, -ές, well-disposed, friendly.

εύνή, *f.*, couch, bed.

εῦ·παις, -παιδος, *adj.*, blest with children.

εὐ·πραξία, *f.*, prosperity.

εὐ-πρεπῆς, -ές, *adj.*, beauteous.
 εῦρημα, -ατος, *n.*, inven^{tion}.
 εύρισκω, εύρησω, ηὔρον, ηὔρηκα,
 -μαι, ηὔρεθην, find, find out,
 discover.
 εῦ-ροος, -ον, fair flowing.
 Εύρωπη, *f.*, Europe.
 Εύρωτας, -ου, *m.* A river in
 the Peloponnese which
 flowed near Sparta.
 εὐ-σεβής, -ές, pious, religious.
 εὐ-σχήμως, *adv.*, becomingly.
 εῦ-τεκνος -ον, blest with child-
 ren.
 εῦ-τρεπής, -ές, ready.
 εὐ-τυχέω, prosper.
 εὐ-τυχής, -ές, fortunate.
 εὐ-φημέω, speak words of good
 omen.
 εὐφρόνη, *f.*, night (*poetical*).
 ἐφ' = ἐπί.
 ἐφ-εστάναι, *perf. inf.* of ἐφ-
 ίστημι.
 ἐφ-ίημι (*aor. inf.* ἐφ-εῖναι), put
 forth, lay upon.
 ἐφ-ίστημι, *trans. tenses*, put
 (*set*) over; *in intrans. tenses*,
 stand over. *See Appendix*,
note C.
 ἐφ-οράω, *aor.* ἐπ-εῖδον, look
 upon, behold.
 ἐχηθ' = ἐχητε.
 ἐχθιστος, *superl.* of ἐχθρός.
 ἐχθρός-ά, -άν, hated, hateful;
 as *subst.*, an enemy.
 ἐχρῆν, *imperf.* of χρῆ.
 ἐχρησε(ν), *aor.* of χράω.
 ἐχω, ἔχω (*σχήσω*), ἔσχον, ἔ-
 σχηκα, (1) *trans.*, have,
 hold, stay, stop; *with inf.*,
 have the power to, be able
 (614); (2) *intrans.*, *lit.* hold
 oneself; σχέσ (963), hold!
 forbear! ὥδε ἔχει (1195),
 so (the matter) stands; (3)

mid. ἔχομαι (*with gen.*), cling
 to.
 ἔως, *adv.*, so long as.
 ξάω, ξῆς, &c., *part.* ξῶν, *inf.*
 ξῆν, live (*contracts into* η
not a).
 ξεύγ-νῦμι, ξεύξω, yoke.
 Ζεύς, Διός, *m.* Zeus, the king
 of gods and men.
 ξέω, ξέσω, boil.
 ξῆ, ξῆν. *See* ξάω.
 ξῆλος, *m.*, rivalry.
 ξηλόω, strive for.
 ξητέω, seek.
 ξόη, *f.*, life (*poetic form of* ξωή).
 ξυγόν (*ξυγός*), *n.*, yoke.
 ξωή, *f.*, life.
 ξώνη, *f.*, girdle (*Eng. zone*).
 ḥ, *interrogative particle*.
 ḥ, or, ḥ . . . ḥ, either . . . or.
 ḥ, from ḥ, ḥ, τό.
 ḥ, from ḥς, ḥ, ḥ.
 ḥ, from ḥς, ḥ, ḥ.
 ḥγεμών, -όνος, *c.*, guide.
 ḥγέομαι, -ήσομαι. ḥγημαι, think,
 consider; *with dat.*, lead.
 ḥδέ, and (*poetic word*).
 ḥδε, from ḥδε, ḥδε, τόδε.
 ḥδέως, *adv.*, gladly.
 ḥδη, *adv.*, now, immediately,
 already.
 ḥδύ-λογος, -ον, sweet-speaking,
 sweet-voiced.
 ḥδύς, -εῖα, -ύ, sweet.
 ḥδωνός, -όν, Edonian. *See*
 1153, *note*.
 ḥκιστα, *adv.*, least; *hence in*
an answer, by no means.
 ḥκριβωκώς. *See* ḥκριβόω.
 ḥκω, *imperf.* ḥκον, am come.
 ḥλθον. *See* ḥρχομαι.
 ḥλιος, *m.*, the sun; *in l.* 1067,
 the Sun God (*personified*).

ἡλυσις, *f.*, going, step.
 ἥμαρ, *-atos*, *n.*, day (*poetical*).
 ἥμέρα, *f.*, day; *καθ' ἥμέραν*,
 daily.
 ἥμος, when (*poetic word*).
 ἥν, *imperf.* of *εἰμί*.
 ἥν = ἔαν.
 ἥν, from ὅς, ἥ, ὅ.
 ἥνεγκον, *aor.* of *φέρω*.
 ἥνικα, when (*poetic word*).
 ἥπιώ, say, utter (*poetic word*).
 ἥρασθην. *See ἥραμαι*.
 ἥσμεν. *See οἶδα*.
 ἥστασιματ, be worsted.
 ἥστον, *adv.*, less.
 ἥσυχος, *-ov*, *adj.*, calm; *so*, at
 rest, idle, silent (1109).
 ἥσω, *fut.* of *ἵημι*.
 ἥχώ, *-ous*, *f.*, sound, 156;
 Echo (*personified*).

Θ' = τε.

Θάκος, *m.*, seat (*poetic word*).
 Θάλαμος, *m.*, bridal chamber.
 Θαλάσσιος, *-a*, *-ov*, of the sea,
 sea-.
 Θαλασσό-πλαγκτος, *-ov*, made
 to wander o'er the sea, sea-
 tossed.
 Θάμβος, *-ous*, *n.*, amazement.
 Θανάσιμος, *-ov*, deadly.
 Θάνατος, *m.*, death.
 Θάπτω, bury.
 Θαρσέω, be of good courage.
 Θάρσος, *-ous*, *n.*, confidence.
 Θάσσω (*only pres.*), sit (*idle*).
 Θαῦμα, *n.*, marvel.
 Θαυμάζω, *intrans.*, wonder;
trans., admire, honour.
 Θεά, *f.*, goddess, 463.
 Θεάματ, *-άσομαι*, gaze at.
 Θεῖος, *-a*, *-ov*, inspired by a
 god. *See 87, note*.
 Θέλω = ἔθέλω.

Θεό-δμητος, *-ov*, god-built.
 Θεό-θεν, *adv.*, from the gods.
 Θεός, *m.*, a god; *πρὸς θεῶν*, by
 the gods.
 Θεράπαινα, *f.*, hand-maid.
 Θεράπνη (*Dor. Θεράπνα*), *f.*, either
 (1) for *Θεράπαινα* = a hand-
 maid, or (2) a habitation,
 dwelling. *See note, 482*.
 Θεσπι-ωδός, *-όν*, chanting in
 prophetic strain, hence in-
 spired.
 Θέτις, *-ιδος*, *f.* A daughter of
 the sea-god Nereus, wife of
 Peleus, mother of Achilles.
 Θήκη, *f.*, chest.
 Θῆλυς, *-v* (*and -υς, -εια, -ν*),
 female.
 Θήρ, θηρός, *m.*, wild beast.
 Θησαυρός, *m.*, treasure.
 Θησείδης, *-ov*, *m.* Son of the
 Athenian hero Theseus,
 125, *note*.
 Θειγ-γάνω, θίξομαι, ἔθιγον, touch
 (*with gen.*).
 Θηγσκω, θανοῦμαι, ἔθανον, τέ-
 θνηκα, die, be slain.
 Θηντός, *-ή*, *-όν*, mortal; *subst.*,
 a mortal.
 Θοίνη, *f.*, feast.
 Θόός, *-ά*, *-όν*, swift.
 Θόρυβος, *m.*, noise, clamour,
 tumult.
 Θρασύνομαι, be over-bold or
 insolent.
 Θρασυ-στομέω, be bold (*inso-
 lent*) of tongue.
 Θρεφθῆναι, *aor. inf. pass.* of
 τρέφω.
 Θρήκη, *f.* Thrace, a country
 to the north of the Aegean
 sea.
 Θρήκιος, *-a*, *-ov*, Thracian.
 Θρῆξ, Θρηκός, *adj. and subst.*,
 Thracian.

Θρηνέω, wail for, lament.
 Θρῆνος, *m.*, lamentation, dirge.
 Θυγάτηρ, -τρός, *f.*, daughter.
 Θῦμα, -τρος, *n.*, sacrifice.
 Θῦμός, *m.*, wrath.
 Θυμόματι, am angry; τὸ
 θυμούμενον, wrath.
 Θυσία, *f.*, sacrifice.
 Θυσιᾶν, *Dor. gen. pl.* of θυσία.
 Θωύσσω, cry out, shout [perh.
 from θώς, a jackal].

Ἴδη, *Dor.* Ἰδᾶ, *f.* Ida, a
 mountain near Troy.
 Ἰδαῖος, -α, -ον, of Ida; βούτης
 'I. = Paris.
 ἴδιᾳ, *adv. dat.*, in private,
 individually.
 ἴδιος, -α, -ον, private, indivi-
 dual, personal.
 ἴδου, *imperat.* of εἰδόμην.
 ἴδού, *adv.*, lo! behold!
 ἴερεύς, -έως, *m.*, priest.
 ἴερός, -ά, -όν, sacred.
 ἴζω (only in pres. tenses), sit.
 ἴημι, ἤσω, ἤκα, ἤκα, εἴμαι,
 εἴθην, send; utter (338);
intrans., betake oneself,
 rush, 164, note.
 ἴθι, *imperat.* of εἴμι, ibo.
 ἴκέστος -α, -ον, of suppliants.
 ἴκετεύω, *trans.* and *intrans.*,
 supplicate, entreat.
 ἴκέτις, -ίδος, *f.*, a (female) sup-
 pliant.
 ἴκνέομαι, ἴξομαι, ἴκόμην, ἴγμαι,
 come to.
 Ἰλιάς, -άδος, (1) *f. adj.*, of
 Ilion; (2) *subst.*, (a) Trojan
 woman, (b) Troy.
 Ἰλιον, *n.*, Ilion, Troy.
 Ἰλιος, -α, -ον, Ilian, Trojan.
 ἵνα, *conj.*, in order that, with
 subj. and opt.; *adv.*, where,

where in (*with indic.*). See
 note 818 for special use with
 indic.

ἵπποτης, -ον, *m.*, horseman.
 ἵρά, *neut.*, for ἱερά, sacred
 things (*rites*).
 ἵσος, -η, -ον, equal, hence fair,
 just.
 ἵ-στη-μι, στήσω, ἔστησα, (έσ-
 την), ἔστηκα, ἔστραθην, *trans.*
 tenses, make to stand, set,
 place; *intrans.*, stand. See
Appendix, note C.

ἵστος, *m.*, mast.
 ἵσχω, be strong; πλέον ἵ.,
 be stronger than, prevail
 over.
 ἵσχω (only in pres. tenses, col-
 lateral form of ἔχω), hold,
 stop.
 ἵσως, *adv.*, equally, perhaps.
 ἵχνος, -ον, *n.*, track, hence
 foot.
 ἵώ, *interj.*, oh! ah! alas!

κάγώ, κάγωγε = καὶ ἔγώ (crasis).
 καθ' = κατά (crasis).
 καθ-αιμάσσω, *aor.* καθήμαξα,
 make bloody [αἷμα].
 καθ-αιρέω, over-power.
 καθ-εῖλον, *aor.* of καθ-αιρέω.
 καθ-εῖς, *aor. part.* of καθ-ίημι.
 καθ-έξω, *fut.* of κατ-έχω.
 καθ-ίημι, let down, lower.
 καθ-οράω, κατόφομαι, κατεῖδον,
 behold.
 καί, *conj.*, and, also, even.
 καὶ δή. See note, 758.
 καὶ μήν. See note, 216.
 καινός, -ή, -όν, new, fresh,
 strange.
 καί-περ, *adv.*, although (*with*
part.).
 καιρός, *m.*, a point of time,

season, crisis ; ἐς καιρόν, at a suitable time, 666.
 κακόγλωσσος, -ον, adj., ill-tongued.
 κακός, -ή, -όν, bad, evil ; subst., κακά, evils, 233; reproaches, abuse, 375.
 κακύνομαι, behave badly.
 κακώς, badly, ill, miserably.
 καλέω, καλῶ, ἐκαλέσα, κέκληκα, -μαι, ἐκλήθην, κεκλήσομαι, call.
 καλλί-διφρος, -ον, of the fair chariot.
 καλλιστα, superl. of καλῶς, most gloriously.
 κάλλος, -οις, n., beauty.
 καλός, -ή, -όν, fair, beautiful, good, noble.
 καλῶς, adv., nobly, honourably. See δράω.
 κάμ' = καὶ ἐμέ (crasis).
 κάμαξ, -όκος, f., spear-shaft, lance.
 κάμνω, καμοῦμαι, ἔκαμον, κέκμηκα, grow weary, hence suffer.
 κάμπτω, κάμψω, bend, 1150; intrans., turn, 1079.
 κάν = καὶ ἄν. κάν = καὶ ἐν (crasis).
 κάναθρησον = καὶ ἀνάθρησον (crasis).
 κανών, -όνος, m., lit. a straight rod (for measuring, &c.), hence rule, standard.
 κάπει = καὶ ἐπει (crasis).
 κάπειτα = καὶ ἐπειτα (crasis).
 καπνός, m., smoke.
 κάρα (only in nom. and acc.), head; Κασάνδρας κάρα, 677, note.
 καρδία, f., heart.
 καρπός, m., fruit.
 κάρσενων = καὶ ἀρσένων (crasis).

καρτερέω, persist, continue.
 καρύξατ(a), Doric for κερύξασα.
 καρχήσιον, n., lit. a drinking cup, hence (from its shape), mast-head of a ship.
 κάσ = καὶ ἐς (crasis).
 Κασάνδρα, Cassandra, daughter of Priam, gifted with prophecy by Apollo, went to Greece with Agamemnon, and was there slain by Clytaemnestra.
 κάσθενεῖς = καὶ ἀσθενεῖς (crasis).
 κάσις, -ιος, c., brother, 428; sister, 361, 944.
 κάτ(α) = καὶ εἴτα (crasis).
 κατά, prep. with gen. and acc., (1) with gen., down from; (2) with acc., down = throughout (κατ' ἀστυ), in (κατὰ Θρήκην). Phrases, κατ' ἵχνος, on their track; καθ' ἡμέραν, day by day; so κατ' ἡμαρ.
 κατα-θνήσκω, die, be slain.
 κατα-κέχρωσμαι, perf. of κατα-χράννυμι.
 κατα-κτείνω, slay, kill.
 κατα-παύω, make to cease.
 κατάρα, f., curse.
 κατ-αράτος, -ον, accursed.
 κατ-άρχομαι, begin, commence.
 κατα-σκάπτω, dig down, overthrow; aor. pass. κατεσκάφην.
 κατά-σκοπος, m., spy.
 κατα-στάξω, -ξω, shed, 760, note; wet, 241.
 κατα-τείνω, lit. stretch down tight, (mid.) stretch oneself = strive; part. = vehement, contentious.
 κατα-χρώ-ννυμι, -κέχρωσμαι, -εχρώσθην, stain, 911.

κατ-εῖπον (aor. *with no pres.*), denounce, betray.

κατ-εῖχον. *See* κατ-έχω.

κατ-έκταν, poetic aor. of κατα-κτείνω.

κατ-ερείπω, -ερείψω, -ηρείφθην, overthrow.

κατ-εσκάφην, aor. pass. of κατα-σκάπτω.

κατ-έσχον. *See* κατ-έχω.

κατ-έχω, καθέξω (κατα-σχίσω), κατέσχον, hold back, detain, restrain, seize (1166), occupy, dwell in (81).

κατ-θανεῖν, aor. inf. of κατα-θνησκω.

κάτι = καὶ ἔτι (*crasis*).

κάτ-οχος, -ον, subject to.

κατ-όφοραι. *See* καθ-οράω.

κάτω, *adv.*, below, esp. referring to the under-world.

κατ-ώρυξ, -υχος, *f.*, cavern, pit [*όρυσσω, dig*].

καύτός = καὶ αὐτός (*crasis*).

κείμαι, κείσομαι, lie, lie low. *See notes, 16, 292.*

κείνος = ἐκείνος.

κέκαρμαι. *See* ἀπο-κείρω.

κέκτημαι, perf. of κτάομαι.

κέλαδος, *m.*, din, loud shout.

κέλευσμα, -ατος, *n.*, command.

κελεύω, bid, command.

κέλλω, κέλσω, ἐκελσα, put into harbour, 1057, *note*.

κενός, -ή, -όν, empty, devoid of (*with gen.*), 230; useless, vain, 824.

κεντέω, pierce, stab.

κερδαίνω, -δανώ, ἐκέρδανα, gain, 518, *note*.

κέρδος, -ους, *n.*, gain.

κερκίς, -ίδος, *f.*, the rod by which the threads of the woof

were driven home, so as to make the web even and close; hence the garment spun by the loom, 1153, *note*, and in *ρ.*, the loom, 363.

κευθμών, -ῶνος, *m.*, hiding-place.

κεύθω, κεύσω, ἐκευσα, κέκευθα, hide.

κέχρωσμαι, perf. pass. of χρώνυμι.

κηδεστής, -οῦ, *m.*, kinsman.

κηδεύω, make a marriage-alliance, marry.

κηλητήριος, -α, -ον, propitiatory.

κηλίς, -ῖδος, *f.*, stain.

κήρυγμα, -ατος, *n.*, announcement.

κήρυξ, -υκος, *m.*, herald, messenger.

κηρύσσω, announce, proclaim, invoke (148).

κίδναμαι (*only in pres. tenses*), be spread.

κίνδυνος, *m.*, danger.

κινέω, move, disturb.

Κισσεύς, -έως, *m.* Cisseus, a Thracian king, father of Hecuba.

κισσός, *m.*, ivy.

κλαίω, κλαύσομαι, -σοῦμαι, ἐκλαυσα, κέκλαυμαι, weep; *trans.*, weep for, lament for.

κλέμμα, *n.*, a thing stolen, 618, *note* [*κλέπτω, steal*].

κλέος, *n.* (*only in nom. and acc. sing. and pl.*), fair fame, reputation.

κληρόω, apportion by lot, allot.

κλίνη, *f.*, couch.

κλύδων, -ῶνος, *m.*, wave, billow.

κλυδώνιον, *n.*, wavelet (*diminutive*).

κλύω, ἔκλνον, *aor. imperat.*
κλῦθι, hear, listen, listen to.

κομίζω, lull to sleep, *i. e.*
kill, 474; *mid.*, sleep, 826.

κοινός, -ή, -όν, common, joint.
κοίτη, *f.*, bed, hence lair (*of wild beasts*), 1084, *note*.

κολεός, *m.*, sheath (*of a sword*).
κόμη, *f.*, hair (*of the head*),
usually *pl.*

κομίζω, bring, conduct, escort,
carry, carry off.

κομιστήρ, -ῆρος, *m.*, conductor.

κόμπος, *m.*, vaunt, boast.

κόνις, -εως (-εος), *f.*, dust.

κόπις, -εως, *m.*, prater, cunning speaker, 134, *note*.

κόρη, *f.*, girl, daughter; pupil of the eye, 972.

κορμός, *m.*, log [*κείρω*, lop].

κορυφή, *f.*, top.

κόσμος, *m.*, ornament, decoration.

κού, κούκ = καὶ οὐ(κ) (*crasis*).

κούρη = κόρη.

κραίνω, κρανῶ, ἔκρανα, ἔκράνθην, accomplish, carry (*a vote*).

κράτα, *n.* (*nom. κράς not found*), head.

κρατέω, *neuter*, have power, might; *with gen.*, prevail over, rule, overpower.

κράτος, -ούς, *n.*, might; *with gen.*, mastery over, 883.

κραυγή, *f.*, outcry, shouting.

κρείσσων, -ον, used as *comp.* of ἀγαθός, stronger, better; κρείσσοντα ἡ φέρειν, too great to be borne (*lit. to bear*).

κρίνω, κρινῶ, ἔκρινα, κέκρικα,

-μαι, ἔκριθην, judge, decide, (89) interpret.

κρόκεος, -ον, saffron-coloured.
Κρονίδης, -ου, *m.*, son of Crōnos.

κρουνός, *m.*, spring, fount.

κρυπτός, -ή, -όν, stealthy.

κρύπτω, -ψω, ἔκρυψα, κέκρυψα, ἔκρυψην, hide, conceal, *with double acc.*, 570; so, hide in the ground, bury.

κρύφιος, -α, -ον, by stealth.

κταν-. See κτείνω.

κτάομαι, κτήσομαι, κέκτημαι, ἔκτηθην, get, win; *in perf.*, have, own; κτηθείς, pass. sense, brought.

κτείνω, κτενῶ, ἔκτεινα, ἔκτανον, kill, slay.

κτύπος, *m.*, outcry, din.

κύκλος, *m.*, circle, orb.

κυκλόσομαι, encircle.

κύμα, -ατος, *n.*, wave, billow.

κυν-ηγέτης, -ου, *m.*, hunter; *lit.* dog-leader.

Κύπρις, -ίδος, *f.* Cyprus, a name of the goddess Aphrodite, derived from the isle of Cyprus, where she was especially worshipped; hence love, 825.

κύρεω, meet with, light upon, obtain; *intrans.*, happen, befall.

κύων, κυνός, *c.*, dog, hound.

κώλον, *n.*, limb.

κώπη, *f.*, handle, hence oar, 456; hilt (*of a sword*), 543.

λαγών, -όνος, *f.*, side, flank.

Λαερτιάδης, -ου, *m.* Son of Laertes, king of Ithaea, *i. e.* Odysseus.

Λαέρτιος, *m.* Laertius = Laertes.

λαθών, *aor. part. of λανθάνω*.
 λάθρα, secretly.
 λαιμός, *m.*, throat.
 λαιμό-τομος, -ον, with the throat cut.
 λαῖφος, -ον, *n.*, a sail.
 λαιψηρός, -ά, -όν, swift, fleet.
 Λάκαινα, a Laconian (Spartan) woman, 441, 651.
 λαμβάνω, λήψομαι, ἔλαβον, εἷληφα, -μμαι, ἐλήφθην, take, get, receive, seize, take hold of.
 λαμπρός, -ά, -όν, bright.
 λανθάνω, λήσω, ἔλαθον, λέληθα, -σμαι, escape the notice of (with acc.).
 λαός, *m.*, a people; *pl.*, host, 553.
 λάσκω, λακήσομαι, ἔλάκησα (ἔλακον), λέλακα, speak of, mention, 678; cry aloud, 1110.
 λάτρις, -ιος, *f.*, hand-maiden.
 Λᾶτώ, *Dor. for Λητώ*.
 λέγω, λέξω, ἔλεξα (εἶπον), εἴρηκα, ἐλέχθην, say, speak, declare, speak to, address, speak of; *pass.*, be reported.
 λε-ηλατέω, drive off booty [λεία, booty; ἐλα-, drive].
 λείπω, -ψω, ἔλειπον, λέλοιπα, λέλειμμαι, ἐλείφθην, leave.
 λεκτός, -ή, -όν, chosen, picked.
 λέκτραν, *n.*, couch, esp. marriage-couch.
 λέλακα. *See λάσκω*.
 λευρός, -ά, -όν, smooth.
 λεύσσω, gaze, gaze at.
 λέχος, -ον, *n.*, couch, marriage-couch.
 λέχριος, -α, -ον, lit. slanting, sideways. *See 1026, note.*
 λεώς, -ώ, *m.*, host.

Λῆμνος, *f.* Lemnos, an island in the Aegean sea.
 Λητώ, -ούς, *f.* Leto (in Latin, Latona), mother of Apollo and Artemis.
 λιάζομαι, ἔλιάσθην, bend or turn aside. *See note, 100.*
 λίαν, *adv.*, very, excessively; τὸ λ., excess, 591, *note*.
 λιμήν, -ένος, *m.*, harbour.
 λίμνη, *f.*, pool, lake, sea.
 λινέ-κροκος, -ον, flax-woven.
 λιπαίνω, make fat, enrich.
 λίστομαι, pray, entreat.
 λιτή, *f.*, prayer, entreaty.
 λογάς, -άδος, selected, chosen.
 λόγος, *m.*, word, argument, story, speech, conversation.
 λόγχη, *f.*, spear, lance.
 λογχο-φόρος, -ον, lance-bearing.
 λοιδορέω, rail at.
 λοιπός, -ή, -όν, left, remaining.
 λοίσθιος, -α, -ον, left, remaining; τὸ λοίσθιον, at last.
 λουτρόν, *n.* (usually in *pl.*), water (for washing), 780; bath, 1281; washing, 611.
 λούω, wash.
 λύκος, *m.*, a wolf.
 λύμη, *f.*, shame, outrage.
 λύπεω, *trans.*, pain, grieve.
 λύπη, *f.*, pain, grief.
 λυπρός, -ά, -όν, grievous.
 λύω, loosen, unfurl; *pass.*, be relaxed, fail.
 λώβη, *f.*, outrage, ruin.

μ' = με, from ἐγώ.
 μάθημα, -ατος, *n.*, learning, science.

μαίνομαι, μανοῦμαι, μέμηνα,
ἐμάνην, am mad.

μάκαρ, -*αρο*-*αιρα*, -*αρ*, blessed
(of the gods).

μακρός, -ά, -όν, long; διὰ
μακροῦ, for a long time, 320,
note.

μάλα, *adv.*, much. *See note,*
1037.

μάλιστα, *adv.*, most, especi-
ally, certainly (*superl. of*
μάλα).

μᾶλλον, *adv.*, more, rather,
377, note (*compar. of* μάλα).

μανείην, *aor. opt.* of μαίνομαι.

μανθάνω, μαθήσομαι, ἔμαθον,
μεμάθηκα, learn, learn
of.

μαντι-πόλος, -*ον*, *adj.*, in-
spired.

μάντις, -*εως*, *m.*, seer.

μάνυσον, *Dor. for* μῆνυσον.

μαργάω, rage.

μάρπτω, -ψω, seize.

μαστεύω, seek after.

μαστός, *m.*, breast.

μάτεύω, seek.

μάτην, *adv.*, in vain, to no
purpose.

μάτηρ, *Dor. for* μήτηρ.

μάχομαι, μαχοῦμαι, ἔμαχεσά-
μην, μεμάχημαι, fight.

μέγα, *adv.*, greatly, very.

μέγας, -άλη, -α, great.

μεθ' = μετά.

μεθ-ῆχ' = μεθ-ῆκε, *aor. of* μεθί-
ημι.

μεθ-ίημι, -ήσω, let go, release;
throw, fling; suffer, allow;
mid., leave hold of (*with*
gen.), 400; μέθες (λόγον),
cease. 888.

μειζόνως, *compar. adv.*, more,
worse.

μείζων, -*ονος*, greater.

μελάγ-χρως, -*ωτος*, dark-skin-
ned, swarthy.

μέλαθρον, dwelling; μ. οὐ-
ράνιον, the hall of heaven.

μελαν-αυγής, -ές, dark-gleam-
ing.

μελανό-πτερος, -*ον*, black-
winged.

μελανο-πτέρυξ, -*υγος*, black-
winged.

μέλας, -*αινα*, -*αν*, black, dark.

μέλει, it is a care or concern;
οὐδὲν μέλει μοι = I care
nothing, 1274.

μέλεος, -*ον* or -*α*, -*ον*, wretched,
hapless.

μέλλω, -ήσω, be about to;
hesitate, delay, 726; τὸ
μέλλον, what is to be.

μέλος, -*ους*, *n.*, limb.

μέλος, -*ους*, *n.*, a strain, song.

μέμνημαι, remember, *perf. of*
μιμνήσκομαι.

μέμφομαι, find fault with,
blame (*acc. of person, gen.*
of the cause).

μέν, particle used to show that
the word or clause with which
it stands answers to a following
word or clause, which is intro-
duced by δέ: μέν . . . δέ = on
the one hand . . . on the
other, but μέν may often be
left untranslated. Combined
μέν οὖν, nay rather, so
then, 798; μέντοι, however,
nevertheless, after all,
600.

μένω, μενῶ, ἔμεινα, μεμένηκα,
remain, wait.

μέριμνᾶ, *f.*, care, source of
care.

μέρος, -*ους*, *n.*, part, share; ἐν
μέρει, in turn, 1130; τὸ
ἐκείνου μ., with regard to

him, 989 (*lit. as to his part*).

μεσο-νύκτιος, -ον, at midnight.
μέσος, -η, -ον, middle, the middle of; ἐν μέσοις, in their midst, 531; ἐν μέσῳ, in the middle, 1150.

μέσως, *adv.*, moderately; οὐ μέσως (1113) = considerably.

μετά, *prep. with acc., gen. and dat. (the last in poetry only)*: with acc., after, in quest of; with gen., with, among; with dat., among, amidst, 355, *note*.

μετα-κλαίω, lament.

μεταξύ, *adv. = prep.*, between.

μετα-πέμπω, send after.

μετ-άρσιος, -ον, upright.

μετά-στασις, -εως, *f.*, change.

μετα-στείχω, come after, seek.

μετ-έρχομαι, -ῆλθον, come after, come to fetch.

μέτ-εστι (*from μέτ-ειμι*), there is a share.

μή, not, *the negative of thought as οὐ of statement*; hence especially used with imperatives, in conditions and wishes. μὴ σύ γε (*ποίησῃς*), do not so; εἰ μή, if not, unless, except.

μη-δέ, and not, nor yet, not even.

μηδ-είς, μηδεμία, μηδέν, no one, nothing; *adv. neut.*, μηδέν, in no way, not at all, 372, &c.

μήθ' = μήτε.

μήν, particle used to strengthen asseverations; ἡ μήν, in very truth; καὶ μήν, and look you, 216, 317, 665, *notes*.

μηνύω, reveal, declare.

μή-ποτε, *adv.*, lest ever, never. μή-πω, *adv.*, not yet. μή-τε, and not, neither, nor; μήτε . . . μήτε, neither . . . nor.

μήτηρ, -τρύς, *f.*, mother. μιαλ-φόνος, -ον, blood-defiled. μικρός, -ά, -όν, little, small; *comp.* ἐλάσσων, 892.

μι-μνη-σκω, μνήσω, ἔμνησα, μέμνημαι, ἔμνήσθην, remind; *mid.*, remember.

μισθός, *m.*, hire, pay, reward.

μίτρα, *f.*, snood, headband.

μολ-. See βλώσκω.

μολπή, *f.*, song, strain.

μόνον, *adv.*, only.

μονό-πεπλος, -ον, wearing only one garment, 933, *note*.

μόνος, -η, -ον, alone.

μόρος, *m.*, doom, fate.

μορφή, *f.*, form, shape.

μόσχος, *f.*, young heifer, 205; hence maiden, 526.

μοχθέω, toil.

μόχθος, *m.*, toil, labour.

μῦθος, *m.*, word, speech, counsel.

μυρίος, -α, -ον, countless, vast.

μυχός, *m.*, innermost part, recess.

μῶν = μὴ οὖν (*crasis*), interrog. *adv.* expecting the answer No; surely not?

ναίω (*only in pres. and impf. tenses*), dwell.

νᾶός, *m.*, (1) temple; (2) *gen.* of ναῦς, 1263.

νασμός, *m.*, stream.

νᾶσος, Dor. for νῆσος.

ναύ-λοχος, -ον, harbouring ships.

ναῦς, νεώς (*ναύς*), *f.*, ship.

ναυ-στολέω, go by ship, sail.

ναύτης, -ου, *m.*, sailor; *used as adjective*, 921.

ναυτικός, -ή, -όν, of sailors.

ναυτίλος, *m.*, a sailor (*poetic word*).

νεανίας, -ου, *m.*, young man.

νεανις, -ϊδος, *f.*, maiden.

νεκρός, *m.*, dead body, corpse.

νέμω, -ῶ, ἔνειμα, νενέμηκα, attribute, assign. *See note, 868.*

νέος, -α, -ον, young, new; *hence strange.*

νεο-σφαγής, -ές, fresh slain.

νέρθε(ν), *adv.*, below; *τοὺς γῆς ν.*, the gods of the under-world.

νεύω, nod or beckon.

νέφος, -ους, *n.*, cloud; *hence multitude.*

νεῶν, *from ναῦς.*

νεωστί, *adv.*, lately; *τοὺς ν. δεσπότας*, our new masters.

νή-νεμος, -ου, still, silent [*νή, not; ἄνεμος, wind.*].

νῆσος, *f.*, island.

νικάω, conquer, surpass.

νιν=him, her (*poetic*).

νομίζω, be accustomed, 326, *note.*

νόμος, *m.*, custom, usage, law; strain, 685.

νόστιμος, -ον, returning.

νόστος, *m.*, return home.

νοτίς, -ϊδος, *f.*, water (*poetic*).

νοῦς (*νόος*), νοῦ, *m.*, mind.

νύκτερος, -ον, nightly, by night.

νύμφη, *f.*, bride.

νυμφίος, *m.*, bridegroom.

νῦν, *adv.*, now.

νῦν, enclitic, so, therefore, then.

νύξ, νυκτός, *f.*, night.

νῶτον, *n.*, usually *pl.*, back.

ξεῖνος, *Ionic*=ξένος.

ξενία, *f.*, relation of a guest-friend, hospitality.

ξενο-κτονέω, slay a guest.

ξένος, (1) *m. subst.*, a guest-friend, or one of two parties bound by ties of hospitality, *i.e. either guest or host*; (2) *adj.*, -ον or -η, -ον, foreign.

ξίφος, -ους, *n.*, sword.

ξυγγ-, ξυμ-, ξυν-. *See συ-*.

ξυν-εχώρουν. *See συγ-χωρέω.*

ξυστόν, a spear, 920 [*ξύω, polish*]; *lit. polished shaft.*

ὅ, ἥ, τό, *article, the; with inf.*, τὸ κατθανεῖν, death, 356; *cp. 260, 378, 600; with adj.*, τὸ δοῦλον, slavery, 332; τὸ θυμούμενον, wrath, 299; *with participles, translated by relative and verb*, τοὺς κάτω σθένοντας, those who rule in the under-world; *οἱ μέν . . . οἱ δέ*, some . . . others; (*rel.*) τήν=ἡν, 636.

ὅ, *from ὁς, ἥ, ὅ.*

ὅγκοοματ, be puffed up, or vain.

ὅδε, ἥδε, τόδε, this, often used to point at a person, 339, 860, and especially referring to oneself, 203; τῆδε, thus, 1007.

ὅδος, *f.*, way.

ὅδυρμα, -ατος, *n.*, ὁδυρρός, *m.*, lamentation, complaint.

ὅδυροματ, lament.

Ὀδυσσεύς, (Ὀδυσσεύς) -έως, *m.*

Odysseus (Ulysses), king of Ithaca, the most cunning Greek at Troy.

ὅζος, *m.*, offshoot, scion.

οἴ, ah! alas!

οἴ=οἶα.

οἱ, from ὁ, ἡ, τό.
 οῖ, from ὄς, ἥ, ὅ.
 οἰάπερ = οἴά περ, such things as, 1048.
 οἶδα, plur. *γέδη*, know.
 οἶδμα, -ατος, *n.*, surge, swell (*of the sea*).
 οἶζν, -όνος, *f.*, woe.
 οἴκαδε, homewards.
 οἰκίζω (*aor. φκισα, perf. mid. φκισμαί*), cause to dwell, *mid.*, dwell.
 οῖκος, *m.*, house, family; *pl.*, the tents.
 οἰκ-ουρός, *f.*, house-keeper, mistress.
 οἰκτείρω, pity (*aor. φκτειρα*).
 οἰκτίζω, pity (*aor. mid. φκτισμην*).
 οῖκτος, *m.*, pity, compassion; δι' οῖκτου ἔχειν, regard with pity, 851, note.
 οἰκτρός, -ά, -όν, piteous, pitiable.
 οἰκτρότατος, *superl. of οἰκτρός*.
 οἰκτρώς, *adv.*, piteously, pitifully.
 οἴ-μοι, ah me! woe is me!
 οἰμωγή, *f.*, wailing, lamentation.
 οῖος, -α, -ον, *relative pron.*, correl. of τοῖος, of such a kind as, such as; of what kind, what; οῖος τε, able (*lit.* such as to . . .).
 οῖσθα, from οἶδα.
 οῖστω, from φέρω.
 οἴχομαι, *imperf. φχόμην*, οἴχη-σομαι, am gone; *imperf.*, had gone, *see note*, 141; be lost, perish, be undone, 822, 1231.
 οἱλβίος, -ον, or -α, -ον, happy, blessed.
 οἱλβος, *m.*, happiness.

οἱλέθριος, -ον, deadly.
 οἱλλῦμι, οἱλῶ, οἱλεσα, οἱλώλεκα, οἱλόμην (*οἱλωλα = I am undone*, 784; destroy; *mid.*, perish).
 οἱμ-αρτῆ, *adv.*, together.
 οἱμ-ιλος, *m.*, crowd.
 οἱμ-μα, -ατος, *n.*, eye; sight, 1045.
 οἱμό-δουλος, *f.*, fellow-slave.
 οἱμοιος, -α, -ον, like, similar.
 οἱμφαλός, *m.*, navel.
 οἱμως, *adv.*, nevertheless.
 οἱμῶς, *adv.*, equally.
 οἶν, from ὕν.
 οἶν, from ὄς, ἥ, ὅ.
 οἱναίμην, *aor. opt. of οἱνίημι*.
 οἱνειδίζω, *aor. οἱνειδισα*, blame, upbraid, throw in one's teeth.
 οἱνειρον (*οἱνειρος*, 89), *n.*, dream.
 οἱνειρό-φρων, -ονος, *adj.*, skilled in dreams.
 οἱη-σις, -εως, *f.*, benefit, profit.
 οἱνήμηι, οἱνήσω, οἱνησα, οἱνήμην, οἱνήθην, benefit; *mid.*, enjoy, *with gen.*, 997.
 οἱομα, *n.*, name.
 οἱνυξ, -υχος, *m.*, nail.
 οἱπ-, *acc. οἱπα*, *defective noun*, voice, word.
 οἱπάων, -ονος, *m.*, attendant.
 οἱπλα, *n.*, *pl.*, arms, weapons.
 οἱποῖος, -α, -ον, of what kind; *adv. acc.*, οἱποῖα, like, 398, note.
 οἱπου, *adv.*, where, when.
 οἱπως, *conj.*, in order that; *adv.*, as.
 οἱράω, οἱφομαι, εἱδον, έώρακα, -αμαι (*ώμμαι*), οἱφθην, *see*, look at; look for, await, 901.
 οἱρεος, -ον or -α, -ον, of the mountain.

ὅρέστερος, -α, -ον, of the mountain.

ὅρθος, -ή, -όν, upright, *i.e.* undestroyed ; steep, lofty, 221. *See note, 972.*

ὅρθώ, support, raise.

ὅρίζω, ὅριῶ, ὥρισα, *perf. pass.* ὥρισμα, determine, define, 801; part, sever, 941; pass (*a vote*), 259.

ὅρισμα, *n.*, boundary. *See 16, note.*

ὅρμάω, *lit.* set in motion; *so*, hurry away, 145; *mid.*, be hurled, 1041.

ὅρμος, *m.*, anchorage.

ὅρνις, -ῖθος, *c.*, bird.

ὅρ-νῦμι, ὅρσω, ὥρσα, ὥρωρα, arouse.

ὅρος, *m.*, boundary; district.

ὅρρωδέω, dread, fear.

ὅρφανός, -όνορ-ή, -όν, bereft of. ὅς, ἦ, ὅ, *rel. pron.*, who, which; ὅ = δι' ὅ, wherefore, 13; ἔστιν ὅ, there is a point in which, 857, *note*.

ὅστος, -α, -ον, holy, righteous.

ὅστος, -η, -ον, as great (much) as, how great (much); *pl.* how many, as many as; *adv. acc.*, ὅστον, as much as; ὅστον οὐ, all but, 143, *note*; ὅστον τάχος, with all speed, 1284.

ὅσ-περ, ἥπερ, ὅπερ, who, which. ὅστε, -ων (*dat.* -οις), eyes.

ὅσ-τε, ἥτε, ὅτε, who, which.

ὅσ-τις, ἥτις, ὅ τι (who, which), whoever, whichever.

ὅστοῦν, ὅστέον, *n.*, a bone.

ὅτι = ὅτε.

ὅτ-αν, whenever, when, with subj. *See Appendix, note A.*

ὅτε, when.

ὅτου, *gen.*; ὅτω, *dat.* of ὅστις.

οὐ, οὐκ, *adv.*, not, used especially

(*like Lat. non*) in statements and with the *ind.*; οὐ μή, *see note, 1039.*

οὖ, *adv.*, where.

οὐδας, -εος, *n.*, the ground.

οὐδέ, and not, nor yet, not even.

οὐδ-είς, οὐδεμία, οὐδέν, no one.

οὐδέ-ποτε, never.

οὐδέ-πω, not yet.

οὐκ-έτι, no longer.

οὐκ-οὖν, therefore.

οὐκ-ουν, not therefore; used in asking question, 251.

ούμοι = οἱ ἔμοι (*crasis*).

ούμός = ὁ ἔμός (*cra sis*).

οὖν, so, then, therefore.

ούνεκα, for the sake of, following its *gen.*

οὐ-περ, where.

οὐ-ποτε, never.

οὐ-πω, not yet.

οὐράν-ίδης, -ου, *m.*, son of heaven; *pl.*, the gods.

οὐράνιος, -α, -ον, of heaven.

οὐρεος, -α, -ον, on the mountains.

οὐρί-θρεπτος, -η, -ον, mountain bred.

οὐριος, -α, -ον, fair, favourable.

οὐ-τε, and not, neither, nor; οὐτε...οὐτε, neither...nor.

οὐτι, not at all, 1039, *note*.

οὐ-τις, οὐτι, no one, nothing.

οὐτοι, by no means.

οὐ-τοι, from οὐτος.

οὐτος, αὐτη, τοῦτο, this; with 2nd pers. *pron.*, expressed or understood = 'you there!'

'ho there!' 1127, 1280.

οὐτω, οὐτως, thus, so.

οὐχί = οὐ.

οφείλω, -ήσω, ὀφείλησα, (*ἀφελον*), ὀφείληκα, -θην, owe; with *inf.*, be obliged

(*to do*), ought; *imperf.* and *aor.*, would that. *See* 395, note.

όφλισκάνω, ὀφλήσω, ὄφλον, ὄφληκα, -μαι, incur the charge of.

ὄχλος, *m.*, crowd, mob; heap, 1014.

ὄψις, -εως, *f.*, vision.

ὄψομαι. *See* ὄράω.

πᾶ, *Dor.* for πῆ.

πάγ-χρυσος, -ον, all of gold.

παθ-. *See* πάσχω.

πάθος, *n.*, suffering, woe, disaster.

παῖς, παιδός, *c.*, child, son or daughter; servant (*like our 'boy'*). *In* 59 παῖδες = female attendants of Hecuba.

παίω, strike, smite.

παλαιός, -ά, -όν, ancient, of old time.

πάλιν, *adv.*, again; back again; π. καὶ πρόσω, backwards and forwards.

Παλλάς, -άδος, *f.* Pallas, epithet and synonym of Ἀθάνα, tutelary goddess of Athens [perhaps an old word = Virgin].

πάλ-λευκος, -ον, quite white.

πάλλω, sway, brandish; toss, dandle.

παν-άθλιος, -α, -ον, all-forlorn.

παν-δυρτος, -ον, all-plaintive.

παν-ούργος, -ον, villain, wretch (*lit.* up to any deed; πᾶς, ἔργον).

παν-τάλας (*like τάλας*), all-wretched, all-forlorn.

πανταχοῦ, *adv.*, everywhere.

παν-τλάμων, *Dor.* for παντλήμων.

παν-τλήμων, -ον = παντάλας.

παντοῖος, -α, -ον, of all kinds.

πάνυ, *adv.*, altogether, quite. παν-ύστατος, -η, -ον, very last; *adv.*, -τον, for the last time all.

παρά (*πάρα when after its case*), *prep.*, (1) with *gen.*, from the side of; (2) with *acc.*, to the side of; (3) with *dat.*, at the side of—thus with *acc.*, to, 539; beyond, contrary to, 680; with *dat.*, with, in the house of, 19; in the presence of, among; with *gen.*, from, 615.

πάρα = πάρεστι, is here, 34, note.

παρα-βαίνω, pass by, escape.

παρ-αἰρέω (*aor.* -εῖλον), take away.

παρα-καλέω, -έσω, call to one's side, call aside.

παρα-στάς. *See* παρ-ίστημι.

παρά-σχες. *See* παρ-έχω.

παρά-φορος, -ον, erring, unsteady (*lit.* borne on one side).

παρα-ψυχή, *f.*, refreshment, comfort (*lit.* coolness; ψύχω, cool).

πάρ-εδρος, -ον, seated near.

παρεά, *f.*, cheek.

παρ-είλον. *See* παρ-αἰρέω.

πάρ-ειμι, be near, be present.

πάρεστι, it is possible. *Part.*

παρών, -οῦσα, -όν (*τὸ παρόν*, my present estate, 997).

παρ-έχω (*same tenses as ἔχω*), afford; cause; offer.

παρ-ηγορέω, advise, counsel.

παρητής, -ίδος, *f.*, cheek.

παρθένος, *f.*, maiden, virgin.

Πάρις, -ίδος, *m.* Paris, son of Priam and Hecuba, whose

rape of Helen caused the Trojan war.

παρ-ίστημι (*tenses like ἴστημι*), set near ; *in intransitive tenses*, stand by ; be at hand. See Appendix, note C.

πάροιθε (-θεν), *adv.*, before ; *with article = adj.*, former.

πάρος, *adv.*, formerly ; *as prep.*, in front of, δωμάτων π.

παρ-ουσία, *f.*, presence.

πᾶς, πᾶσα, πᾶν, all, every ; *in 429 πάντα (n. pl.)*, in every way.

πάσσαλος, *m.*, peg.

πάσχω, πείσομαι, πέπονθα, ἔπαθον, suffer, experience ; *with adv.*, εὖ, οἰκτρὰ πάσχειν, experience good or pitiable treatment. *Phrases*, τί πάθω ; 614, what am I to do ? τί πάσχεις ; what ails thee ? 1127.

πατήρ, πατρός. (*acc.* πατέρα), *m.*, father.

πάτρα, *f.*, fatherland.

πάτριος, -α, -ον, handed down from one's forefathers, ancestral.

πατρίς, -ίδος, *f. adj.*, native.

πατρ-ώος, -ον or -α, -ον, paternal, ancestral, descending from father to son.

πεδίον, *n.*, plain.

πειθώ, persuade ; *mid.*, be persuaded ; obey (*with dat.*).

πειθώ, -ούσ, *f.*, persuasion.

πειρ-άσμαι, make trial of (*with gen.*).

πείσμα, -άτος, *n.*, cable, esp. stern-cable, 1080, *note*.

πελάγιος, -α, -ον, of the sea.

πέλαγος, *n.*, sea, esp. open sea.

πελάζω, come near.

πέλας, *adv.*, near ; *with gen.*, 486.

πέλεκυς, *m.*, axe.

πέμπω, send ; convey (*πεμπόμέναν κώπα*, sped by the oar) ; *in mid.*, send for.

πένομαι, be poor, be in need.

πεντήκοντα, fifty.

πέπλος, *m.*, robe, esp. of women ; *but in 734, of the Eastern garments of a man* ; 'the peplus,' 466, *note*.

πέπρωτα, it is fated ; *part.*

πεπρωμένος, fated ; ἡ πεπρωμένη, fate, destiny, 43, *note*.

περ, particle adding emphasis and exactness to the word to which it is attached ; common with relatives.

πέρα, beyond, exceeding ; *with gen.*, 714.

πέραω, -άσω, pass, cross.

πέρθω, sack, waste ; *aor. part.* πέρσας.

περί, with *acc.* and *dat.*, about, around ; *gen.*, about, concerning.

πέριξ, *adv.*, all around.

περι-πίπτω (*tenses like πίπτω*), fall into, fall in with (*with dat.*).

περι-πτύσσω, enfold, envelop.

περι-πτυχή, *f.*, lit. something enfolding ; fence.

περι-στός, -ή, -όν, excessive ; *adv.*, περισσά (*n. pl.*), very, exceedingly.

Περσεφόνη, *f.*, Persephone, daughter of Demeter, queen of the lower world.

πέσημα, -άτος, *n.*, lit. falling, victim, 699, *note* [πίπτω, *cp.* cadaver].

πέτρα, *f.*, rock.

πεύκινος, -η, -ον, of pine.
πη, where or whither?
Πηλεύδης (*patronymic*), son of Peleus=Achilles.
Πήλειος, -α, -ον, of Peleus. *See 191, note.*
Πηλεύς, -έως, *m.* Peleus of Thessaly, father of Achilles.
πῆμα, -άτος, *n.*, woe, suffering, trouble.
πῆμονή, *f.*, suffering, trouble.
πήνη, *f.*, thread; *in pl.*, web, 471.
πικρός, -ά, -όν, bitter, harsh, cruel.
πίνω, *πίομαι*, ἔπιον, *πέπτωκα*, drink.
πίπτω, *πεσοῦμαι*, *πέπτωκα*, ἔπεσον, fall, throw oneself; π. εἰς χεῖρας, fall into the hands of.
πιστός, -ή, -όν, faithful; to be trusted.
πίτνω, fall (*poetical*).
πλάθω (*collat. form of πελάξω*), draw near; *aor. pass.* πλαθέις, 890.
πλάξ, *πλακός*, *f.*, level place, plain.
πλάτη, *f.*, oar [*conn. with πλατύς*, broad].
πλεῖστος, -η, -ον, superl. of πολύς.
πλέον, *πλέων*, *comp. of πολύς*.
πλευρά (*πλευρόν*), *f.* (*n.*), rib, side.
πλέω, *πλεύσομαι* and *πλευσοῦμαι*, ἔπλευσα, sail.
πλῆθος, -ονς, *n.*, multitude, crowd.
πλήν, *adv.*, save, except.
πλήρης, -ες, full.
πληρό-ώ, fill, fulfil; complete, heap up.
πλησίον, near. *See 996, note.*

πλόκαμος, *m.*, lock of hair, tress.
πλοῦς (*contra. from πλόος*), *m.*, sailing, voyage [*πλέω*, sail].
πλούσιος, -α, -ον, rich.
πνεῦμα, -άτος, *n.*, breath.
πνοή, *f.*, breeze, wind.
πόθεν, *adv.*, whence?
ποθέν, *adv. enclitic*, from some quarter.
ποθέω, desire, long for.
ποῖ, *adv.*, whither? *with gen.*, *esp. in phrase ποῖ γῆς*; sometimes *nearly = ποῦ*, *e.g. 419*.
ποι, *adv. enclitic*, some whither; like *ποῖ*, found with *gen.*, 1285.
ποιέω, make, do, perform. *In mid.*, consider, regard, account.
ποικίλλω, embroider (*lit.* work in various patterns) [*ποικίλος*].
ποικιλό-φρων, -ον, *adj.*, versatile; *generally in bad sense*, shifty, crafty.
ποῖος, -α, -ον, *adj.*, of what sort, what? (*almost = τίς*, 160).
πολέμιος, -α, -ον, *adj.*, hostile; as *subst.*, enemy. *Superl.* πολεμιώτατος, 848 (*strictly* public enemy, *opp. to ἔχθρος*).
πολιός, -όν or -ά, -όν, grey, hoary.
πόλις, -έως (-εος), *f.*, city, town, state.
πολίτης, -ον, *m.*, citizen.
πολλ-άκις, *adv.*, many times, often.
πολυ-δάκρυτος, -ον, much-weeping, tearful.
Πολύδωρος, Polydorus, youngest son of Priam and

Heeuba: murdered by Polymestor.

Πολυμήστωρ, -*o_{ros}*, *m.*, a Thracian king, guardian and subsequently murderer of Polydorus.

πολύ-μοχθος, -*ov*, full of labour, full of sorrow.

Πολυξένη (or -*ξείνη*), Polyxena, daughter of Priam and Hecuba, sacrificed to the shade of Achilles.

πολύ-πονος, -*ov*, full of suffering, full of toil. *Superl.* -*πονώτατος*.

πολύς, **πολλή**, **πολύ**, *adj.*, many, much; *οἱ πολλοί*, the mob; *αἱ π. πόλεις*, most cities. *Adv. forms*, *πολύ*, *πολλά*. *Comp.* *πλείων* (*πλέων*), more (*adv.* *πλέον*); *superl.* *πλεῖστος*, most.

πολύ-χρυσος, -*ov*, *adj.*, with much gold, rich.

πόμπιμος, -*ov* (*lit. sending, and so*) favourable [*πέμπω*, send].

πομπός, *m.*, messenger.

πονέω, work (*with cognate acc.* *πόνον*, 779).

πονηρός, -*á*, -*ón*, troublesome; bad, worthless, evil.

πόνος, *m.*, labour, suffering, evil.

ποντιάς, -*ád_{os}*, *f. adj.*, of the sea.

πόντιος, -*ov* or -*a*, -*ov*, of the sea; *ἀφῆκε πόντιον*, flung into the sea, 797.

ποντο-πόρος, -*ov*, sea-faring.

πόντος, *m.*, sea.

πορ-εύω, make to go or pass; *in pass.*, go, move.

πορθμός, *m.*, ferry; strait.

πόρπη, *f.*, buckle pin (*of a brooch*).

πόσις, *m.*, husband.

πότε, *interrog.*, at what time? when?

πότε, *enclitic particle*, at some time, ever; formerly, once; often in questions *prithée* (*cp. tandem*).

πότερα, *interrog. adv.*, whether.

πότερος, -*a*, -*ov*, whether of two.

πότμος, *m.*, fate, destiny.

πότνια, *f. adj.*, revered.

ποῦ, where? in what way?

που, *enclitic*, anywhere; perhaps; *ἢ που*, I suppose, 775.

ποῦς, *ποδός*, *dat. pl.* *ποσί*, *m.*, foot; (*of a ship*) sheet, 940 (*see note*).

πρᾶγμα, -*átos*, *n.*, matter, business, act, deed.

πράστω, *πράξω*, do, commit; fare (*with qualifying adv.*, as *κακῶς*, 56; *καλῶς*, 820).

πρέπω, *esp. as impers.* *πρέπει*, it is seemly, right.

πρέσβυς, -*éw_s*, *m.*, old man, 162.

πρεσβύτις, -*íd_{os}*, *f.*, old woman.

πρεσβύτης, -*ov*, *m.*, old man.

πρεμπενής, -*és*, *adj.*, gentle, kind; favourable.

Πριαμίδης, -*ov*, *m.*, son or descendant of Priam (*patronymic*).

Πρίαμος, *m.*, Priam, aged king of Troy, husband of Hecuba.

πρίν, *conj.*, before that, ere; usually with *inf.*; with the *ind.* when the action is in the past. As *adv.* with article = *adj.*, former. See 623, *φρονήματος τοῦ πρίν*.

πρό, *prep.* (*with gen.*), before, of time or place.

προ-βάλλω (*tenses like βάλλω*),

put forward (*as a plea*), 825.

προ-θυμέομαι, desire, be anxious.

πρό-θυμος, -ov, adj., eager, desirous.

προ-κόπτω, advance (*lit. cut down before, as a pioneer*).

προ-λείπω, leave; swoon, 438.

προ-μηθία, f., forethought; consideration, 795, note.

πρό-νοια, f., forethought.

προ-πετής, -és, adj., fallen in front of.

πρός, prep. *with acc.*, to, towards, π. οἶκον, π. οῦδας, π. τὸ δεινόν; *adv.*, π. βίᾳν, by force; *with gen.*, from, at the hands of; (*of oaths*) π. θεῶν, by the gods; *with dat.*, at, near; *in addition to*.

προσ-αρκέω, -έσω, help.

προσ-βάλλω (*tenses like βάλλω*), lay by the side of.

προσ-βλέπω, look at.

πρόσ-ειμι, -έσομαι, be added to, be on, be near.

προσ-έπον, strong *aor.* (*of root ἔπω*), speak to, address.

πρόσθε (-θεν), *adv.*, before, formerly, once; és πρόσθεν κακῶν, *see 961, note*.

προσ-θιγγάνω, -θίξομαι, -έθιγον, touch.

προσ-ίζω, sit near (*as suppliant*).

προσ-λάζυμαι, grasp, take hold of (*with gen.*).

προσ-οιστέος, -a, -ov, verbal *adj.* from φέρω, to be added.

προσ-οράω, -όφομαι, -εῖδον, look at.

προσ-πίπτω (*tenses like πίπτω*), fall at.

προσ-πίντνω = *foreg.*, fall before (*as a suppliant*).

προσ-τάσσω (*tenses like τάσσω*), assign.

προσ-τίθημι (*tenses like τίθημι*), *lit. put to; thus impose on*, 362; consign, 368; *mid.*, bring on oneself (*in addition*), 742.

πρόσ-σφαγμα, -άτος, n., victim [*σφάξω*].

πρόσ-φθεγμα, -άτος, n., word.

προσ-φιλής, -és, adj., dear, beloved.

πρόσ-φορος, -ov, adj., helpful, serviceable.

πρόσω, *adv.*, forward, 958; *with gen.*, πρόσω πατρός, far from their father.

πρόσωπον, n., visage, face.

προ-τίθημι (*tenses like τίθημι*), put forward, 67; *in mid.*, lay out (*of a corpse*), 613.

πρότονοι, m., halyards [*τείνω*].

πρό-φασις, -εως, f., pretext [*φημί*].

πρύμνα, f., stern (*of a ship*).

πρωτό-γονος, -ov, first-created.

πρωτος, -η, -ov, first, pre-eminent; *adv. forms*, πρῶτον, τὸ πρῶτον.

πτόλις, -ios, f., city (= πόλις).

πτόρθος, m., young branch, shoot, sapling.

πτώσσω, crouch; *with acc. of person*, cower before.

πύλη, f., gate.

πῦρ, πυρός, n., fire.

πυρά, -ás, f., pyre.

πύργος, m., tower, wall.

πυρ-σός, -ή, -όν, fiery-red.

πω, enclitic, as yet.

πῶλος, *m. and f.*, colt, foal ;
young girl, 144.
πῶμα, -άτος, *n.*, draught
[πίνω].
πῶς, *adv.*, how? *for πῶς δοκεῖς* ;
see note, 1160.
πῶς, *enclitic adv.*, somehow.

ῥάδιος, -α, -ον, easy.
ῥέω, ῥεύσομαι, ἐρρύηκα, flow.
ῥήγνυμι, ῥήξω, tear, rend
asunder.
ῥήτωρ, -ορος, *m.*, orator,
speaker.
ῥίπτω, throw, toss.
ῥυθμίζω, set in order; *in mid.*,
924, arrange (of hair).

σαθρός, -ά, -όν, rotten ; cor-
rupt.
σαίρω, sweep.
σάλος, *m.*, swell (of the sea).
σάρξ, σαρκός, *f.*, flesh.
σᾶς, *Dor. for σῆς*. See σός.
σαυτοῦ, -τῷ. See σεαυτοῦ.
σαφῆς, -ές, *adj.*, clear, mani-
fest.
σεαυτοῦ, -τῆς, *reflexive pron.*,
thyself.
σέβω, worship, reverence.
σέθεν, *gen. of σύ* (poetical).
Σείριος (*i. e. ἀστήρ*), *m.*, Sirius,
the dog-star.
σεμνός, -ή, -όν, *adj.*, reverend.
σεύω, hurry; *in pass.*, hasten.
σῆμα, -άτος, *n.*, tomb, monu-
ment; *ον κυνὸς σῆμα* see
note, 1265.
σημαίνω, show by a sign,
indicate, show, announce,
declare.
σημεῖον, *n.*, sign.
σθένω, am strong, have force ;
οὐ ταύτην σ., has not the
same force, 295; τοὺς κάτω

σθένοντας, the powers be-
low, 49.
σῆγα, *adv.*, silently, in silence.
σιγάω, be silent.
σιγή, *f.*, silence.
σιδήρεος, -α, -ον, of iron.
σίδηρος, *m.*, iron ; a sword,
567.
Σιμούντις, -ίδος, *adj.*, of the
Simois, a rivulet in the
Troad, hence Trojan.
σιτο-ποιός, -όν, *adj.*, bread-
making; σ. ἀνάγκη, task
of making bread.
σιωπάω, be quiet, silent.
σκηνή, *f.*, tent.
σκήνωμα, -άτος, *n.*, tent, en-
campment.
σκίδναμαι, be shed; *pres. pass.*
of σκίδνημι = σκεδάννυμι.
σκίπων, -ώνος, *m.*, stick, staff.
σκίρτημα, -άτος, *n.*, bounding,
struggling.
σκολίος, -ά, -όν, *adj.*, crooked,
bent.
σκοπιά, *f.*, watch-tower.
σκότιος -α, -ον, dark.
σκότος, *m.*, darkness.
σκύλον, *n.*, spoils (*in pl.*),
1014.
σκύμνος, *m. and f.*, cub, whelp.
σμικρός, -ή, -όν (*μικρός*), *adj.*,
small; *in 318 σμικρά*, but a
little.
σός, σή, σόν, possessive pron.,
thine.
σόφισμα, -άτος, *n.*, device,
trick.
σοφός, -ή, -όν, *adj.*, wise,
clever.
σοφῶς, *adv.*, wisely, cleverly.
σπανίζω, lack, need (*with
gen.*).
σπάνις, -έως, *f.*, deficiency,
lack.

σπαραγμός, *m.*, rending.
σπάω, -άσω, ἔσπακα, *aor. pass.*
 ἐσπάσθη, *tearaway, wrench away.*
σπείρω, sow, cultivate, *i.e.* dwell in (*cp. Lat. colo*).
σπέρμα, -άτος, *n.*, seed ; children, race, 254.
σπεύδω, hasten ; set forward ; strive for, 1175 ; make haste.
σπορά, *f.*, race ; θῆλυς σπορά, 659, race of women.
σπουδάζω, be zealous, eager, hasten, 817.
σπουδή, *f.*, hot haste ; *σπ.* ἔχειν = *σπουδάζεσθαι*, 673 ; contention, 132.
σταλαγμός, *m.*, drop.
στάς, 2 *aor. part.* of *ἴστημι*.
στάχυς, -vos, *m.*, ear of corn.
στέγη, *f.* (*lit. covered place*), in *pl.* tent, cavern.
στείχω, move, go, advance, walk.
στέλλω, *v.a.*, make ready ; gather up (*robe*), 1081 (*note*) ; in *mid.*, set sail, start (*on an expedition*), depart.
στεναγμός, *m.*, groaning, lament.
στένω, groan, lament.
στέργω, love (*esp. of the mutual love of parents and children*), am content, 789.
στερίσκω (*pass. στέρομαι, στερίσκομαι*), deprive. (*Tenses formed as if from στερέω, but pass. aor. στερηθῆναι, 338, στερέντες, 623, both occur.*)
στέρνον, *n.*, breast.
στεροπή (-ά *Dor.*), *f.*, lightning, lightning flash.

στερρός, -όν or -ά, -όν, *adj.*, fixed, hard, stern.
στεφάνη (-ά *Dor.*), *f.*, crown, diadem (*of towers*).
στέφανος, *m.*, crown, chief prize.
στεφανώ, crown, honour.
στόλισμα, -άτος, *n.*, garment, or armament, equipment (*see note on 1156*).
στόλος, *m.*, expedition.
στόμα, -άτος, *n.*, mouth.
στράτευμα, -άτος, *n.*, army, host.
στρατιά, *f.*, army.
στρατός, *m.*, army, host.
στρέφω, turn ; revolve (*in mind*), 750.
σύ, *pron.*, 2nd *pers.*, thou.
συγ-γενής, -ές, *adj.*, kindred, akin ; as *subst.*, kinsman.
συγ-γνωστός, -όν, *adj.*, pardonable.
σύγ-γονος, -ον, *adj.*, akin ; *subst.*, *f.*, sister, 441.
συγ-κλείω, *συγκλήσω*, *pers. pass.* *συγκέκλημαι*, shut up, enclose, wrap up.
συγ-χωρέω, agree, consent (*lit. come together*).
συθείς, *aor. part. pass.* of *σεύω*.
συμ-βούλομαι, -βουλήσομαι, agree in wishing.
σύμ-μαχος, *m.*, ally.
συμ-παίω, *fut.* -παιήσω, clash.
σύμ-πας (*like πᾶς*), all together, all, the whole.
συμ-πίτνω or **συμπίπτω**, come together, meet, 966 ; coincide, 1030 ; happen, 846 (*note*).
συμ-πονέω, work with, co-operate.
συμ-φονεύω, to kill at the same time with.

συμ-φορά, *f.*, an event, chance, usually misfortune, disaster [*συν-φέρω*].

σύν (*ξύν*), *prep. with dat.*, with, in co-operation with; *σ.* ὥπλοις, clad in arms; *σ.* δόλῳ, with guile, by treachery.

συν-αρπάζω, *aor.* *συνήρπασα*, seize together.

συν-δουλεύω, be a slave with.

συν-δράω, -*σσω*, do with, co-operate.

σύν-ειμι (*tenses like εἰμί*), be with, share with.

συν-εξ-έρχομαι (*tenses like ἔρχομαι*), come out with.

συν-έσται, *3rd. sing. fut. of σύν-ειμι*.

συν-θνήσκω (*tenses like θνήσκω*), die with.

σύν-ισθι, *imperat. of σύνοιδα*.

σύν-οδος, *f.*, assembly, *109* [*όδός*, road; *Eng. synod*].

σύν-οίδα (*tenses like οἶδα*), *lit.* know with; *so*, be in the secret with, connive at, *870* (*note*).

συν-οικίζω, help in colonizing (*aor. συνώκισα*).

συν-τείνω, tend (*like tendo, used intrans.*).

συν-τέμνω, curtail, cut short; *συντεμάν*, in brief.

συν-τίθημι (*tenses like τίθημι*), place together, include in one.

συν-τυγχάνω (*tenses like τυγχάνω*), meet with, fall in with.

συν-τυχία, *f.*, chance, fate.

σφαγή, *f.*, slaughter, murder; deadly stroke, wound, *571, 1037*.

σφάγιον, *n.*, victim.

σφάζω, *σφάξω*, *έσφαξα*, *aor. pass.* *έσφαγην*, slay, slaughter.

σφακτός, -*ή*, -*όν*, slaughtered.

σφε = **σφᾶς** (*poetical*).

σφεῖς, *pl. of οὐ*.

σχεδία, *f.*, raft, ship.

σχέσις, *2ndl aor. imperat. of ἔχω*.

σχέτλιος, -*α*, -*ον*, *adj.*, wretched, unhappy.

σχῆμα, -*τος*, *n.*, form, fashion.

See 619, note.

σχολάζω, act leisurely, delay.

σώζω, save, keep safe.

σῶμα, -*τος*, *n.*, body, person.

σῶς, *σῶν*, *adj.*, safe.

τᾶ, *Dor. for τῆ*.

ταλαίπωρος, -*ον*, *adj.*, wretched, ill-starred.

τάλας, -*αινα*, -*αιν*, *adj.*, wretched, unhappy.

Ταλθύβιος, *Talthybius*, a Greek herald.

τάν = **τὰ ἐν** (*crasis*).

ταπεινός, -*ή*, -*όν*, *adj.*, humble, lowly.

ταραγμός, *m.*, disturbance, perplexity; confusion.

ταρβέω, -*ήσω*, &c., be frightened, quail.

τάσσω (*τάττω*), order, appoint.

τάφος, *m.*, tomb, burial.

τάχα, *adv.*, soon, quickly; perhaps, possibly.

τάχος, -*ον*, *n.*, speed; *όσον τάχος*, with all speed.

ταχύς, -*εῖα*, -*ύ*, *adj.*, swift; *comp. θάσσων*, *superl. τάχιστος*; *superl. adv.*, *τάχιστα*, with *ώς*, as soon as possible.

τε, *conj. (enclitic)*, and; *τε . . . τε*, both . . . and.

τέγγω, *τέγξω*, wet; bedew.

τείνω, stretch ; stretch out, prolong ; design, intend.

τεῖχος, -ους, *n.*, wall.

τέκμαρ, *n.* (only in nom. and acc.), mark, beacon.

τέκνον, *n.*, child.

τέκος, -ους, *n.*, child.

τεκών, -ούσα, -όν, 2nd aor. part. of τίκτω ; as subst., parent.

τελευτάω, end, finish.

τέλος, -ους, *n.*, end ; διὰ τέλος, for ever, 1193 ; ἐσ τέλος, 817, to the utmost.

τέμνω, cut down, destroy ; waste ; in mid., cut down for oneself (aor. ἐταμόμην).

τετρά-πούς, -ποδος, *adj.*, four-footed.

τεύξομαι, fut. of τυγχάνω.

τεῦχος, -ους, *n.*, vessel, urn.

τέχνη (in pl.), *f.*, art, device, skill.

τῆδε, *adv.*, in this way, thus. See ὅδε.

τῆμῆ = τῆ ἐμῆ (crasis).

τητάομαι, be deprived of, be without.

τίθημι, θήσω, ἔθηκα, τέθεικα, τέθειμαι, set, place ; make ; in mid., place, dispose of ; regard, account ; lay up for oneself, 1212, note.

τιθήνη, *f.*, nurse.

τίκτω, τέξομαι, τέτοκα, ἔτεκον, beget ; bear, bring forth.

τιμάω, honour, esteem.

τιμή, *f.*, honour.

τίμιος, -α, -ον, *adj.*, honourable.

τιμωρέω (with dat.), lit. help ; so, avenge ; in mid., avenge oneself on, punish (with acc.).

τιμωρός, -όν, helping ; as subst. *m.*, avenger.

τις, τι, τίνος, enclitic, some ; some one, any one ; τι

(used as adverb), in some measure, somewhat.

τίς, τι (τίνος τοῦ, τίνι τῷ), interrog., who, what ? τι, why ?

Τιτάν, -ᾶνος, *m.* A Titan ; the Titans were giants who rebelled against Zeus.

τλάμων, Dor. for τλήμων.

τλάτός, Dor. for τλητός.

τλάω, τλήσομαι, τέτληκα, ἔτλην, dare, venture, suffer.

τλήμων, -ούος, *adj.* ; original sense, enduring, patient ; hence wretched, miserable, and in 562, brave.

τλητός, -ή, -όν, verbal *adj.*, durable.

τοι, enclitic particle, assuredly, verily (esp. common in maxims or proverbial sayings).

τοῖος, -α, -ον, *adj.*, such ; of such a sort.

τοιόσδε, -άδε, -όνδε, *adj.*, such ; of such kind, esp. referring to what follows.

τοιούτος, -αύτη, -οῦτο, *adj.*, such, esp. referring to what goes before ; τοιαῦτα, even so ! 776.

τοῖχος, *m.*, wall (of a house).

τοκάς, -άδος, *f.*, mother.

τοκεύς, -έως, *m.*, parent.

τόλμη, -ης, *f.*, boldness, rashness ; rash deed.

τολμάω, venture, be bold ; endure, put up with.

τοξεύω, shoot ; aim at.

τόξον, *n.*, bow ; in pl., arrows.

τόσος, -η, -ον, *adj.*, so great ; so many, so much.

τοσόσδε, -ήδε, -όνδε, *adj.*, so great ; *adv.*, τοσόνδε, so greatly.

τοσοῦτος, -αύτη, -οῦτο, *adj.*, so much, so great.
 τότε, *adv.*, then; τὴν τότε χάριν, the boon which I then granted you, 276.
 τούμόν = τὸ ἐμόν (*crasis*).
 τούμπαλιν = τὸ ἐμπαλιν (*crasis*).
 τούνθένδε = τὸ ἐνθένδε (*crasis*).
 τράπεζα, *f.*, table, board.
 τρέπω, τρέψω, τέτροφα, ἔτραπον, turn; *mid.*, betake oneself.
 τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμμα, ἔθρέφθην, nurture, nourish, bring up.
 τρέχω, δραμοῦμαι, ἔδραμον, run.
 τρίβω, rub; *so*, lay waste.
 τρισσός, -ή, -όν, *adj.*, three-fold; three.
 τριταῖος, -α, -ον, of the third day; 32, *note*.
 Τροία, *f.*, Troy.
 τρόπος, *m.*, way, method; habit of mind and disposition, character, 867, *note*.
 τροφή, *f.*, nurture, training.
 Τρωάς, -άδος, *adj.*, of Troy; *sem. form, as subst.*, Trojan woman.
 Τρῷες, -ων, *m.*, Trojans.
 Τρωιάς, -άδος, *f.*, a Trojan woman.
 Τρωικός, -ή, -όν, of Troy, Trojan.
 τυγχάνω, τεύξομαι, ἔτυχον, light upon, meet with, obtain, usually with *gen.*, but also with *acc.*; τραπέζης, share my board, 793; succeed; (*with part.*) τυγχάνω ὥν, happen to be; τυγχάνει περῶσα (665); τυγχάνω ἀπών (963).
 τύμβος, *m.*, tomb.
 Τυνδαρίς, -ίδος, *f.* (*patronymic*), daughter of Tyndareus,

king of Sparta (= *Helēn*, 269, *Clytemnestra*, 1278).
 τυραννικός, -ή, -όν, kingly, royal.
 τύραννος, *m. and f.*, king, monarch; queen, princess.
 τυφλός, -ή, -όν, *adj.*, blind.
 τυφλώ, make blind, blind.
 τύφω, τέθυνφα, -μμα, smoulder, smoke.
 τύχη, *f.*, fortune; sometimes personified (usually bad fortune).
 τῷ = τίνι (448).
 ὕβριζω, insult, be insolent.
 ὕδωρ, -άτος, *n.*, water.
 ὕλη, *f.*, wood, timber.
 ὕμεις, -ᾶς, -ῶν, -ῖν, *pl. of σύ*.
 ὕπάρχω, *lit.* begin to be; hence be (stronger than *εἰμί*).
 ὕπ-έγγυος, -ον, *adj.*, *lit.* having given a pledge (*έγγύη* = pledge), thus responsible; τὸ ὕπέγγυον, responsibility, liability.
 ὕπ-εκ-πέμπω, send away secretly (*aor.* ὕπεξέπεμψα).
 ὕπ-εξ-άγω, withdraw stealthily.
 ὕπέρ, *prep.* with *acc.*, above, beyond; with *gen.*, above; on behalf of, for the sake of.
 ὕπερ-θρώσκω, -θοροῦμαι, -έθορον, leap over.
 ὕπερ-τέλλω, rise above.
 ὕπερ-φέρω (*tenses like φέρω*), excel.
 ὕπ-έχω (*tenses like ἔχω*), undergo; ὕπ. δίκην, undergo punishment.
 ὕπ-ηρετέω, serve, help, with *dat.*
 ὕπ-ηρέτης, -ον, *m.*, servant, minister (*lit.* under-rower; ἔρέτης).

ὕπνος, *m.*, sleep.

ὑπό, *prep.* with *acc.*, *gen.* and *dat.*; with *acc.*, under (usually with a verb implying 'motion to'); *τοὺς ὑπὸ γαῖας*, the gods of the nether world; with *gen.*, from under; ὑ. *σκηνῆς*, from within the tent, 53; so (665), *δόμων ὑπό*; with *pass. verbs*, of agent, by, at the hands of; under the hands of, 1215; with *dat.*, under. (ὑπό in *comp.*, see 6, 812, notes.)

ὑπο-πέμπω, send beneath.

ὑπό-πτερος, -ον, *adj.*, winged.

ὑπο-οπτος, -ον, *adj.*, suspicious, fearful of, with *gen.* (ὑπό, ὄπ-, root of ὄφομαι; *lit.* looking at from under the brows.)

ὕστατος, -η, -ον, last.

ὑφέξω, *fut.* of ὑπέχω.

ὑψι-πέτης, -ες, *adj.*, lofty.

φαίνω, *perf. pass.* πέφασμαι, *aor.* ἐφάνην, show; *mid. and pass.*, be seen, show oneself, appear.

φάμα, *Dor. for φήμη*.

φάντασμα, -άτος, *n.*, shade, ghost.

φάος (only in *nom.* and *acc.* sing.), *n.*, light, *esp.* the light of life.

φάρμακον, *n.*, drug, poison.

φάρος, -οντος, *n.*, cloak; robe.

φάσγανον, *n.*, sword.

φάσμα, -άτος, *n.*, phantom, vision [φαίνω].

φέγγος, -οντος, *n.*, light. (See note, 32.)

φέιδομαι, spare, desist.

φέρτος, -ή, -όν, *verbal adj.*, bearable.

φέρω, *oīσω, ἐνήροχα, ἤνεγκα, ἥνεγκον*, bear, carry; bring, fetch; bear (*as soil does*) = produce; *ἱπά φέρειν* (804), carry off, plunder; *mid.*, win (308, note); *pass.*, be carried on, rush, 1075.

φεῦ, *interj.*, ah! alas! woe! φεύγω, φεύξομαι, ἔφυγον, πέ- φευγα, flee away, fly from, escape.

φήμη, *f.*, rumour, report.

φημί, φήσω, ἔφην, say.

φθέγγομαι, speak aloud, utter.

φθείρω, destroy, spoil.

Φθιάς, -άδος, *f. adj.*, of Phthia (in Thessaly).

φθίμενος. See φθίω.

φθίω, φείσω, ἔφθικα, ἔφθιμαι, consume, destroy; *2nd aor.* part., *οἱ φθίμενοι*, the dead.

φθογγή, *f.*, voice, note.

φθόγγος, *m.*, voice, cry.

φθονέω, grudge; with *gen.* and *dat.*

φθόνος, *m.*, ill-will; envy. See 288, note.

φλέω, love; be wont.

φίλιος, -α, -ον, *adj.*, friendly, dear.

φίλ-ιππος, -ον, *adj.*, horse-loving.

φίλος, -η, -ον, *adj.*, loving, dear, beloved; as *subst.*, friend; *n.*, *pl.*, φίλα, welcome news (*comp.* φίλτερος, *superl.* φίλτατος).

φιλο-ψυχέω, be a coward (love one's life).

φιλό-ψυχος, -ον, *adj.*, cowardly (*lit.* life-loving).

φίλτρον, -ον, *n.*, charm, love-charm.

φλόγεος, -α, -ον, burning, flaring.

φλογμός, *m.*, blaze.
 φλόξ, φλογός, *f.*, flame.
 φοβερός, -ά, -όν, *adj.*, terrible.
 φόβος, *m.*, fear, alarm.
 Φοιβάς, -άδος, *f.*, priestess of Phoebe, prophetess.
 φοινιξ, -ίκος, *m.*, palm-tree.
 φοίνιος, -ά, -ον, *adj.*, blood-stained.
 φοινίσσω, redden, make red.
 φονεύς, -έως, *m.*, murderer.
 φόνιος, -ον or -ά, -ον, *adj.*, murderous, bloody.
 φόνος, *m.*, murder, death ; blood.
 φορέω, carry to and fro.
 φράζω, say, declare ; *in mid.*, observe, perceive (546, note).
 φρήν, φρενός, *f.*, mind, heart.
 φρίσσω, shiver, shudder.
 φροίμιον, *n.*, prelude, opening (contracted for προ-οίμιον, like φροῦδος, *infra*, for πρό, ὅδοῦ).
 φρονέω, think ; be minded (with *adv.* or *n. adj.*).
 φρόνημα, -άτος, *n.*, thought ; temper, spirit (whether noble or the reverse).
 φροντίζω, think, consider, take care, take heed, 256, note.
 φροντίς, -ίδος, *f.*, thought, care.
 φροῦδος, -η, -ον, *adj.*, gone, departed, out of the way (πρό, ὅδοῦ).
 φρουρέω, guard.
 Φρύξ, -ῦγός, *m.*, Phrygian, i.e. Trojan. Φρυγῶν πόλις = Troy.
 φυγάς, -άδος, *c.*, a fugitive ; φυγάδες ἔβησαν, they sped in flight.

φυγή, *f.*, flight.
 φυλακή, *f.*, guarding, watch, guard.
 φύλαξ, -άκος, *m.*, guard, keeper.
 φύλλον, *n.*, leaf.
 φύρω, *aor.* ἔφυρσα and ἔφυρα, mix together, confuse ; hence defile, 496.
 φύσις, -έως, *f.*, nature, disposition, temper.
 φύω (*intrans.* tenses, πέφυκα, ἔφυν), produce, beget ; *intrans.*, be born, be.
 φωνή, *f.*, voice.
 φῶς, φωτός, *n.*, light.
 φώς, φωτύς, *m.*, man.

χαίρω, χαιρήσω, ἐχάρην, rejoice, be glad ; sometimes with dat., rejoice at or in (1236). In imperat. and inf. used for imperat. = farewell. See note, 426.
 χαλᾶ, *Dor.* for χηλῆ.
 χαλάω, -άσω, loosen, slacken ; *intrans.*, be indulgent to (403), with dat.
 χαλινωτήρια, -ών, *n. pl.*, cables (for mooring).
 χαρακτήρ, -ῆρος, *m.*, impress or stamp (upon coins) [χαράσσω = engrave]. See note, 379.
 χάρις, -ίτος, *f.*, grace, favour, kindness, gratitude, benefit ; χάριν, *with gen.*, for sake of ; χάριν ἐμήν, 874, for my sake ; πρὸς χάριν, to gain favour (with dat.), 257.
 χάτέρων = καὶ ἐτέρων (crasis).
 χείρ, χερός and χειρός, *f.*, hand, arm. See note, 1153.
 Χερσονήσιος, -ά, -ον, *adj.*, of the Chersonese.

Χερσό-νησος, *f.* The (Thracian) Chersonese, the peninsula in Europe opposite Troy (*χερσό-νησος* = land-island).

χηλή, *f.*, hoof ; claw.

χθόνιος, *-a, -ov*, *adj.*, under the earth, of the lower world.

χθών, *χθονός*, *f.*, land, country.

χιονώδης, *-es*, *adj.*, snowy.

χλωρός, *-á, -ón*, fresh, new [*χλόν* = young grass].

χοῖη, *f.*, libation [*χέω* = pour].

χόλος, *m.*, anger, wrath.

χορο-ποιός, *-ón*, choral (*lit.* making the dance or chorus).

χράινω, defile, 366.

χράω, *χρήσω*, *in act.*, declare ; *in mid.*, use, treat (*with dat.*) ; *κέχρημαι*, with *gen.*, be in need of. *See note*, 1268.

χρεία, *f.*, need.

χρέος, *-ovs, n.*, need ; business ; for acc. used like *χάριν*, see 892, note.

χρέων (*sc. ἔστι*), it is meet, it must be (*properly a neut. part. of χρή* = that which is needful, need, necessity).

χρή, *impers.*, *ἐχρῆν* or *χρῆν* (*η* in contraction preserved throughout), it must be, it is right ; *τὸ χρῆν*, necessity, 260 (*see note*).

χρήζω, wish, desire.

χρῆμα, *-άτος*, *n.*, matter ; *τί χ.*, why ? *in pl.*, money, wealth (1228).

χρηστός, *-ή, -ón*, *adj.*, good, kind ; (*of land*) rich, fertile, 594 ; *τὰ χρηστά*, prosperity, 1227, *cp. 1238* (*lit.* good things).

χρόνος, *m.*, time.

χρύσεος, *-έα or -ῆ, -ov*, *adj.*, golden.

χρυσός, *m.*, gold.

χρυσο-φαής, *-és*, *adj.*, with golden light.

χρυσο-φόρος, *-ov*, *adj.*, wearing gold.

χρώς, *χρωτός* (*χρούς*, &c., *esp. in Eur.*), *m.*, flesh.

χώ = *καὶ ὁ* (*crasis*).

χῶμα, *-άτος*, *n.*, mound.

χώρα, *f.*, place ; region.

χωρέω, *intrans.*, go ; go or come forth ; spread abroad ; depart.

χωρίζω, separate.

χωρίς, *adv.*, apart ; with *gen.*, far from.

ψάμαθος, *f.*, sand.

ψαύω, touch.

ψευδής, *-és*, *adj.*, false.

ψευδω, deceive, cheat.

ψῆφος, *f.*, vote, sentence (*lit.* pebble for voting).

ψόγος, *m.*, blame.

ψυχή, *f.*, soul ; life.

ὦ, oh ! *with vocative, O.*

ὦδε, *adv.*, thus.

ὦδίς, *-ῖνος*, *f.*, travail.

ὦθέω, *ὦσω*, *ἔωσα*, thrust away.

ὦμοι, woe is me !

ὦμός, *-ή, -ón*, *adj.*, fierce, cruel, *lit.*, raw).

ὦν, *οὐσα*, *ον*, *part. of εἰμί*.

ὦνεομαι, buy.

ὦνητός, *-ή, -ón*, *verbal adj.*, bought.

Ὦρίων, *-ώνος*, *m.* Orion (*i. short in Attic*), name of a mighty hunter who became a constellation.

ὦρσα, *aor. of ὥρνυμι*.

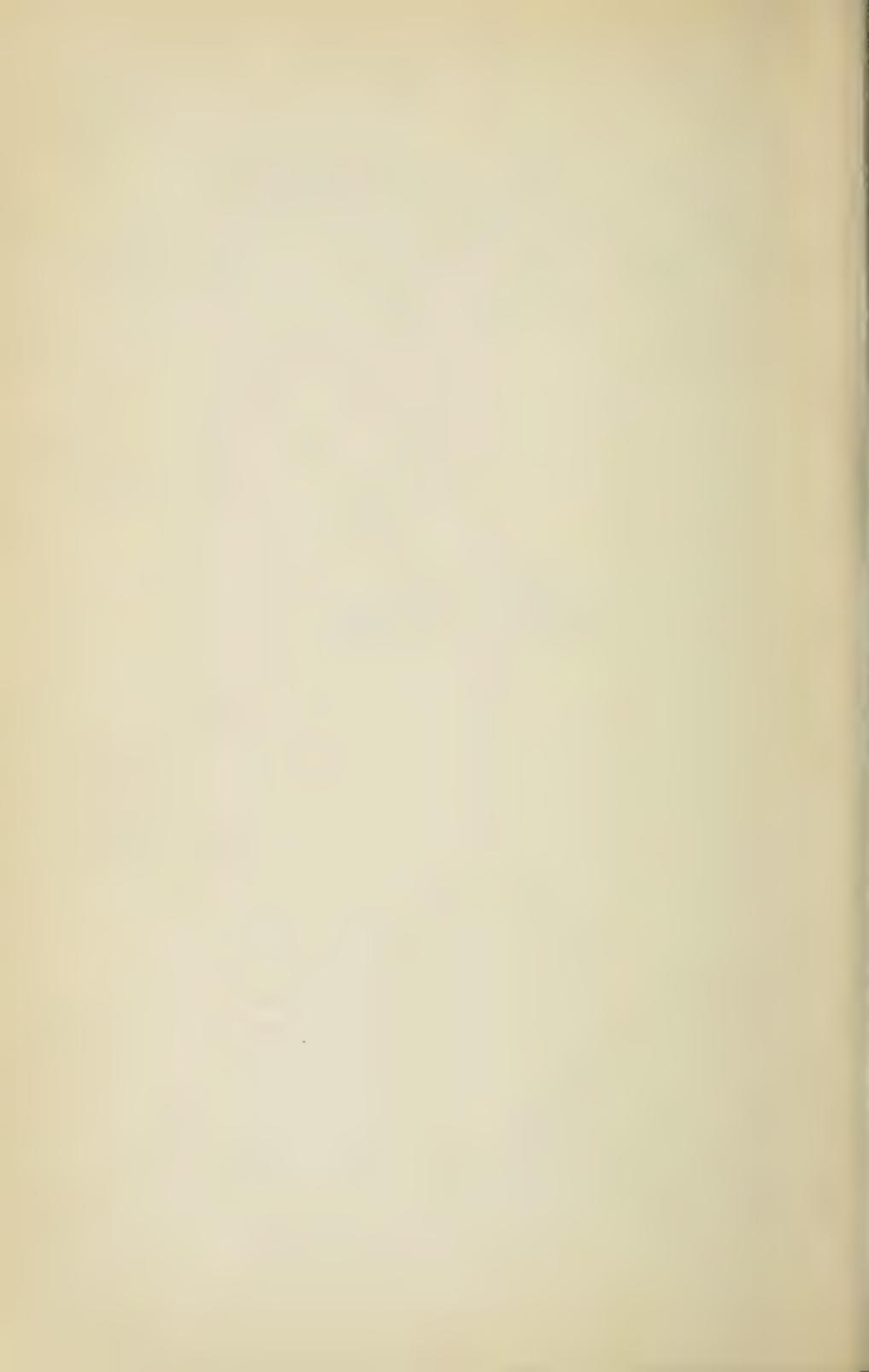
ὡς, (1) *adv.*, as ; with *superl.*,
ὡς τάχιστα, as soon as pos-
sible ; how, 56, 506 ; (2)
as *conj.* (a) *final*, in order
that, that ; ὡς ἄν, 330, *note* ;
(b) *causal*, since ; (c) *after*
verb of saying, that ; (3)
special use with part. (esp.

fut.) to imply intention or
purpose.

ὡς = εἰς (*with persons*), to.
ὡς, thus.

ὡστε (1) *adv.* (*as in Epic*),
just as, like, 179, 204 ; (2)
conj., so that, with *inf.* and
ind.

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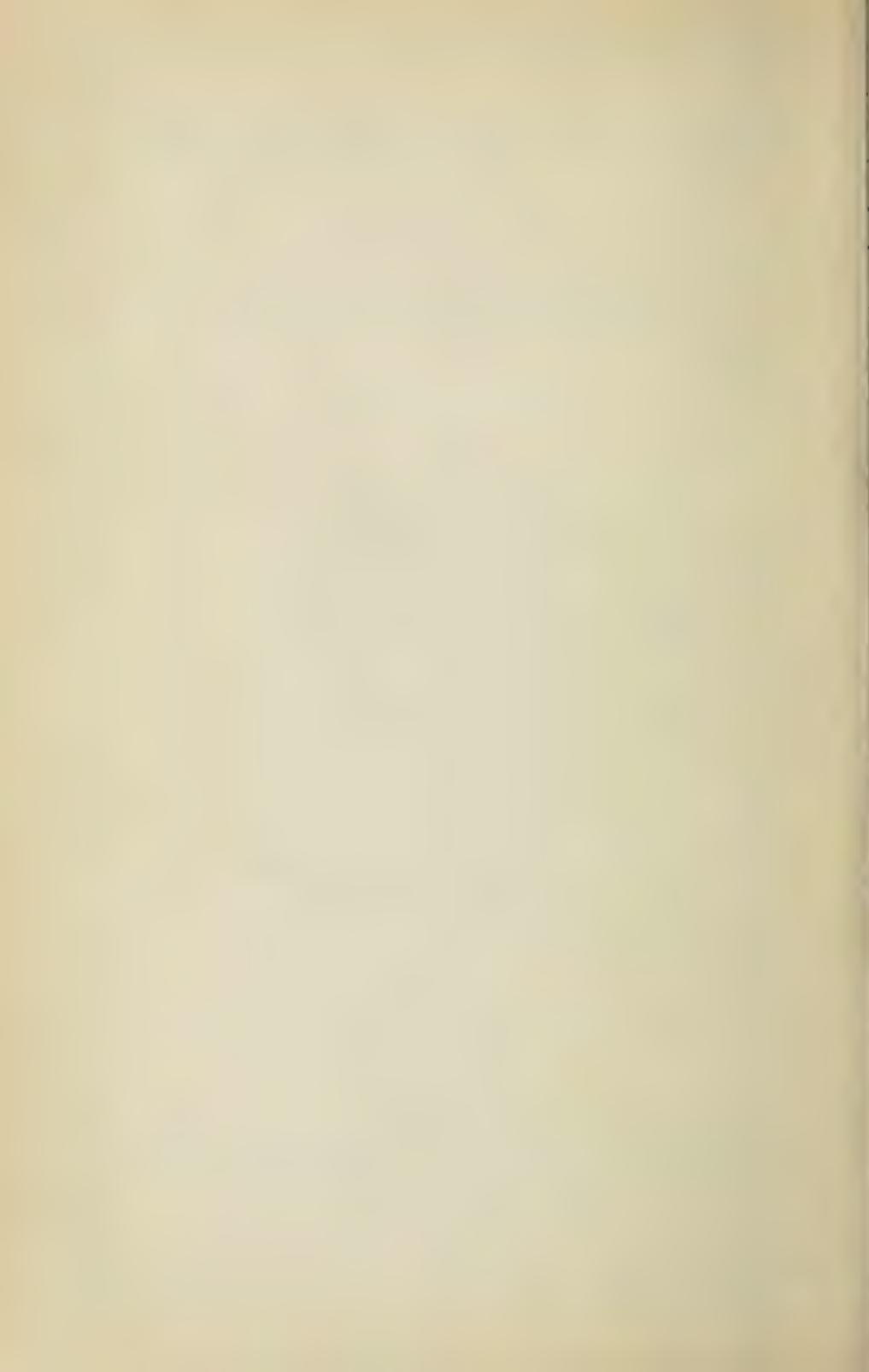


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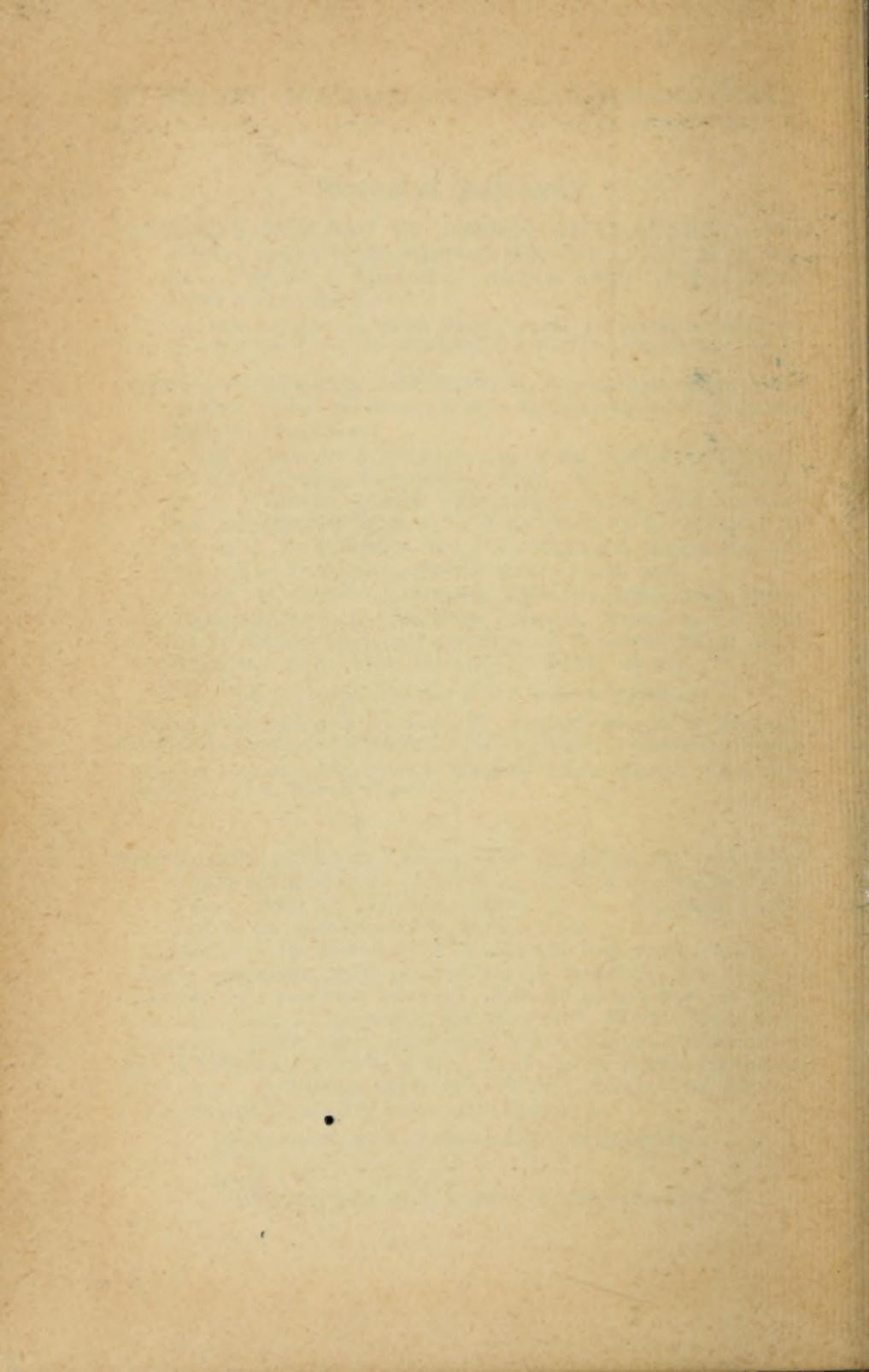
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